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JOURNAL 37
OF THE
PROCEEDINGS
OF THE
SEVENTY-EIGHTH ANNUAL CONVENTION
OF THE
Protestant Episcopal Church
IN SOUTH CAROLINA,
HELD IN
ST. PHILIP'S CHURCH, CHARLESTON,
ON THE
13th, 14th, 15th, and 16th of May.
1868,
WITH
LISTS OF THE CLERGY AND PARISHES,
PAROCHIAL REPORTS, THE CONSTITUTION, CANONS, RULES OF ORDER,
STANDING RESOLUTIONS, &c.

CHARLESTON, S. C.
JOSEPH WALKER, AGT., STATIONER AND PRINTER,
No. 3 BROAD STREET.
1868.



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Diocesan Officers, Committees &c.

RT. REV. THOS. F. DAVIS, D. D. *Bishop, and ex off. President of the Convention.*

REV. JOHN D. MCCOLLOUGH, *Secretary.*

REV. WM. P. DUBOSE, *Assistant Secretary.*

MR. F. P. ELFORD, *Treasurer.*

Standing Committee.

REV. C. HANCKEL, D. D. *President.*

“ C. C. PINCKNEY, *Secretary.*

Rev. P. T. Keith,

Mr. Wm. E. Martin,

“ C. P. Gadsden,

“ W. A. Pringle,

“ W. B. W. Howe,

“ W. T. Wragg,

Hon. H. D. Lesesne,

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Mr. H. D. Lesesne, *Treasurer.*

“ C. P. Gadsden,

“ G. A. Trenholm,

“ A. T. Porter,

“ W. C. Bee.

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Rev. C. C. Pinckney,

Mr. E. L. Kerrison,

“ C. P. Gadsden,

“ G. A. Trenholm,

“ A. T. Porter,

“ W. C. Bee.

Deputies to the General Convention.

Rev. C. Hanckel, D. D.

Mr. Edward McCrady,

“ C. C. Pinckney,

“ J. J. Pringle Smith,

“ C. P. Gadsden,

“ G. A. Trenholm,

“ P. J. Shand,

“ A. C. Haskell.

Alternates, in their Order.

Rev. J. S. Hanckel,	Mr. H. D. Lesesne,
“ W. B. W. Howe,	“ Charles Sinkler,
“ J. G. Drayton,	“ W. F. Colcock,
“ J. D. McCollough,	“ Jno. A. Calhoun.

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Mr. Henry W. Ravenel,	“ F. P. Elford, <i>Treasurer</i> .

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Committee on Calvary Church.

Mr. H. D. Lesesne,	Mr. Wm. Jervcy,
“ W. E. Martin,	“ W. A. Pringle.

Preacher before the next Convention.

Rev. Robert Wilson.	Rev. Thos. F. Gadsden, <i>Alternate</i> .
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Committee to act as joint Committee with Committee of the Advancement Society.

Rev. W. B. W. Howe,	Hon. H. D. Lesesne,
“ C. P. Gadsden,	Mr. E. McCrady.

Committee to superintend publication of Reports on the State of the Church.

Rev. C. C. Pinckney,
Mr. E. McCrady,
“ J. J. Pringle Smith.

List of the Clergy
OF THE
DIOCESE OF SOUTH CAROLINA,
FURNISHED BY THE BISHOP,

MAY 13TH, A. D., 1868.

- Rt. Rev. THOMAS F. DAVIS, D. D., *Bishop of the Diocese.*
Rev. Xenophon Y. Anderson, (Deacon,) *residing in Clarendon.*
Rev. Edmund E. Bellinger, *Rector of St. Jude's Church, Walterboro, and Missionary on the coast.*
Rev. Ellison Capers, (Deacon,) *Missionary in Greenville,*
Rev. Andrew H. Cornish, *Rector of St. Paul's Church, Pendleton.*
Rev. John H. Cornish, *Rector of St. Thaddeus' Church, Aiken.*
Rev. J. Grimke Drayton.
Rev. Wm. P. DuBose, *Rector of Trinity Church, Abbeville.*
Rev. John R. Fell, *residing at Mount Pleasant.*
Rev. Christopher P. Gadsden, *Rector of St. Luke's Church, Charleston.*
Rev. Philip Gadsden, *residing at Summerville.*
Rev. Thomas F. Gadsden, *Rector of Christ Church Parish.*
Rev. Alex. Glennie, *Rector of Prince George's, Winyaw.*
Rev. J. Mercier Green, *Rector of St. Stephen's Church, Charleston.*
Rev. LeGrand F. Guerry, *Minister to Churches at Florence and Marion C. H.*
Rev. Christian Hanckel, D. D., *Honorary Rector of St. Paul's, Radcliffeboro'.*
Rev. J. Stuart Hanckel, *Professor in the Diocesan Seminary.*
Rev. Wm. H. Hanckel, *Rector of St. John's Church, Richland.*
Rev. P. D. Hay, *Rector of Trinity Church, Society Hill.*
Rev. W. B. W. Howe, *Rector of St. Philip's Church, Charleston.*
Rev. Wm. Johnson, *Rector of the Church on Edisto Island.*
Rev. Roberts P. Johnson, *Rector of The Church of The Epiphany, Upper St. John's.*

- Rev. John Johnson, *Rector of Grace Church, Camden.*
- Rev. Clement F. Jones, D. D., *Rector of Calvary Church, Glenn Springs.*
- Rev. P. Trapier Keith, *Rector of St. Michael's Church, Charleston.*
- Rev. Maurice M. Lance, *residing near Georgetown.*
- Rev. Charles E. Leverett, *residing near Columbia.*
- Rev. Edward C. Logan, *Rector of St. Thomas' and St. Dennis'.*
- Rev. W. W. Lord, D. D., *Rector of St Paul's Church, Radcliffeboro'.*
- Rev. Thomas N. Lucas, *residing near Stateburg.*
- Rev. Alex. W. Marshall, D. D., *Minister of St. John's Chapel Hampstead,*
- Rev. John D. McCollough, *Rector of The Church of The Advent, Spartanburg, and of The Church of The Nativity, Unionville.*
- Rev. David McElheran, *residing at Mount Pleasant.*
- Rev. Stiles Mellichamp, *Missionary in Orangeburg, and St. Matthew's Parish.*
- Rev. R. Withers Memminger, (Deacon,) *Minister at St. John's, Winsboro', and St. Stephen's, Ridgeway.*
- Rev. James W. Miles, *Professor in the Charleston College.*
- Rev. Augustus Moore, *Rector of Christ Church, Mar's Bluff.*
- Rev. John W. Motte, (Deacon) *Minister at St. David's, Cheraw.*
- Rev. Josiah Obear, *residing at Winsboro'.*
- Rev. C. C. Pinckney, *Rector of Grace Church, Charleston.*
- Rev. Octavius T. Porcher, (Deacon,) *Missionary at Willington.*
- Rev. A. T. Porter, *Rector of The Church of The Holy Communion, Canonsboro'.*
- Rev. Wm. T. Potter, *residing at Greenville.*
- Rev. Wm. O. Prentiss, *Rector of Calvary Church, Charleston.*
- Rev. J. Maxwell Pringle, *Rector of Christ Church, Columbia, and Missionary.*
- Rev. Barnwell B. Sams, *Rector of The Church of The Holy Apostles, Barnwell, and Missionary to Blackville,*
- Rev. Julius J. Sams, *Rector of St. Paul's Church, Summerville.*
- Rev. Joseph B. Seabrook, *Rector of St. Mark's Church, Charleston.*
- Rev. Peter J. Shand, *Rector of Trinity Church, Columbia.*
- Rev. P. F. Stevens, *Rector of Trinity Church, Black Oak, and Missionary.*

Rev. Paul Trapier, D. D., *Professor in the Diocesan Seminary.*

Rev. Richard S. Trapier, *Rector of St. John's Church, John's Island, and officiating in Prince Frederick's, Pee Dee.*

Rev. C. Bruce Walker, *residing in Columbia.*

Rev. Edward T. Walker, *Rector of Trinity Church, Edgefield.*

Rev. Joseph R. Walker, D. D., *Rector of St. Helena Parish, Beaufort.*

Rev. J. V. Welch, (Deacon.)

Rev. Robert Wilson, *Rector of Claremont Parish.*

CLERGY CANONICALLY CONNECTED WITH THE DIOCESE.

Bishops.....	1
Priests.....	50
Deacons	6
	—
Total.....	57

Clergy present at the Convention.....	43
“ not present.....	14
	—
Total..	57

CANDIDATES FOR ORDERS.

E. Edgerton,	S. T. Poinier,
F. B. Davis,	F. M. Hall,
A. R. Stuart,	W. H. Campbell,
N. B. Fuller.	

List of Parishes and Churches.

IN THE DIOCESE OF SOUTH CAROLINA, WITH THE DATES OF THEIR FOUNDATION ANNEXED.

1	St. Philip's (original church built in 1681) Parish,	1704
2	St. James' Parish, Santee,	April 9, 1706
3	St. Andrew's " "	Nov. 30, 1706
4	St. Bartholmew's " "	1706
5	Christ Church " "	1706
6	St. John's " Berkley,	1706
7	St. Thomas' and St. Dennis', " "	1706
8	St. Helena's " Beaufort,	1712
9	Prince George's " Winyaw,	1712
10	Prince Frederick's " 1734, Chapel, Pee Dee,	1738
11	St. Michael's " 1751, church built,	1761
12	St. Mark's " Clarendon,	1757
13	All-Saints, " Waccamaw,	1767
14	St. Luke's " "	1767
15	St. Matthew's " "	1768
16	St. David's " 1768, Ch. Cheraw,	1820
17	Church on Edisto Island,	1774
18	Claremont Church, Stateburg,	1788
19	St. Paul's Ch. Radcliffeboro', Charleston,	1810
20	Trinity Church, Columbia,	1812
21	St Paul's Church, Pendleton,	1820
22	Christ Church, Greenville,	1825
23	Grace Church, Camden,	1830
24	Trinity Church, Society Hill,	1833
25	Holy Trinity Church, Grahamville,	1834
26	Trinity Church, Edgefield,	1835
27	St. John's Church, Fairfield,	1839
28	St. Philip's Church, Bradford Springs,	1841
29	Trinity Church, Abbeville,	1842
30	Church of St. Thaddeus, Aiken,	1842
31	Zion Church, Richland,	1844

32 Church of Epiphany,	Laurens,	1846
33 Grace Church,	Charleston,	1846
34 St. Luke's Church,	Newberry,	1846
35 Church of the Advent,	Spartanburg,	1847
36 Ch. of the Holy Communion,	Canonsboro', Charleston,	1848
37 Church of the Holy Apostles,	Barnwell,	1850
38 Calvary Church,	Glenn Springs,	1850
39 Grace Church,	Anderson, C. H.	1851
40 Church of the Redeemer,	Orangeburg C. H.	1851
41 St. Jude's Church,	Walterboro'	1856
42 Christ Church,	Mar's Bluff,	1856
43 Trinity Church,	Black Oak,	1856
44 Church of the Good Sheph'd,	Yorkville,	1856
45 St. Mark's Church,	Chesterville,	1857
46 St. Luke's Church,	Charleston,	1858
47 Ch. of the Holy Comforter,	Sumter,	1858
48 St. John's Church,	Richland,	1858
49 Christ Church,	Columbia,	1858
50 Church of the Nativity,	Unionville,	1859
51 Church of the Epiphany,	Upper St. John's,	1864
52 St. Stephen's Church,	Pineville,	1864
53 St. Paul's Church,	in St. George's Par. Dor.	1866
54 St. Stephen's Church,	Charleston,	1867
55 St. John's Church,	Florence,	1868
56 Church of the Advent,	Marion,	1868

CONGREGATIONS.

NOT ENTITLED TO A REPRESENTATION IN THE CONVENTION.

St. John's Chapel,	Hampstead,	1839
Calvary Church,	Charleston,	1849
St. Mark's Church,	Charleston,	1866

PARISHES AND CHURCHES

REPORTED BY COMMITTEE AS SUSPENDED.

St. James', Goose Creek.	St. Paul's, Stono.
St. John's, John's Island.	Prince William's Parish.
St. Helena Church, St. Helena, Island.	Grace Church, Sullivan's Island.
St. James' Church, James Island.	Church of Messiah, North Santee.
St. Peter's Church, Charles- ton.	Ascension Church, Gillisonville.
Christ Church, Wiltown.	Ch. of the Ascension, Combahee.
	St. Peter's Church, Beaufort Dis- trict.
	Emanuel Church, Chester.
	Christ Church, Charleston.

List of Lay Deputies
TO THE
CONVENTION OF 1868.

1. *St. Philip's Church, Charleston*, *E. McCrady, *H. D. Lesesne,
*J. J. Pringle Smith, *W. A. Pringle.
2. *St. James', Santee*, Wm. Lucas, *A. H. Seabrook.
3. *St. Andrew's Parish.*
4. *St. Bartholomew's Parish.*
5. *Christ Church Parish*, *J. E. Dawson, G. F. Kinloch.
6. *St. John's, Berkeley.*
7. *St. Thomas and St. Dennis*, Alfred Hunger, *J. L. Nowell,
*J. Rose.
8. *St. Helena, Beaufort*, *F. F. Sams, *A. Barnwell.
9. *Prince George's, Winjaw*, S. S. Fraser, *R. I. Middleton, jr.,
Joseph D. Pyatt, *J. H. Read.
10. *Prince Frederick's, Pee Dee*, J. R. Sparkman, R. Stark
Heriot, Bently Weston, *Benjamin Allston.
11. *St. Michael's, Charleston*, *J. P. Jervey, *James M. Wilson,
*Richard Caldwell, *W. C. Courtney.
12. *St. Mark's, Clarendon.*
13. *All Saint's, Waccamaw.*
14. *St. Luke's Parish*, *E. M. Seabrook, *C. J. Colcock, J. W. R.
Pope:
15. *St. Matthew's Parish.*
16. *St. David's, Cheraw*, *Wm. Godfrey, *E. J. Waddill, Thos.
E. Powe, H. McIver.
17. *Church on Edisto Island.*
18. *Claremont, Stateburg*, R. H. Anderson, S. J. Bradley, *M.
Reynolds, *J. N. Frierson.
19. *St. Paul's, Radcliffeboro'*, *W. T. Wragg, F. S. Holmes, *W.
L. Trenholm, *J. D. Aiken.

* Present.

20. *Trinity Church, Columbia*, *Wm. Reynolds, *J. B. Palmer, J. P. Thomas, *E. H. Heinitsch.
21. *St. Paul's, Pendleton*, *Jas. F. Green, W. D. Warren, *W. H. D. Gaillard, R. Porcher.
22. *Christ Church, Greenville*, *H. C. Markley.
23. *Grace Church, Camden*, J. B. Kershaw, *J. A. Young, H. C. Salmone, J. M. Davis.
24. *Trinity Church, Society Hill*, *Thos. Smith, J. W. Williams, W. W. Finney.
25. *Holy Trinity, Grahamville*.
26. *Trinity Church, Edgefield*.
27. *St. John's, Fairfield*, H. A. Gaillard, DuBose Eggleston, *G. I. Crafts, Pierre Bacot.
28. *St. Philip's, Bradford Springs*.
29. *Trinity Church, Abbeville*, James A. Norwood, *Wm. A. Lee, J. Townes Robertson, John A. Talmadge.
30. *Church of St. Thaddeus, Aiken*, Amory Coffin, H. W. Ravenel, *P. J. Hayne.
31. *Zion Church, Richland*, H. P. Green, *W. B. Clarkson, J. S. Woodruff.
32. *Church of the Epiphany, Laurens*.
33. *Grace Church, Charleston*, *Wm. Whaley, *F. P. Elford, *D. Jennings, *A. Fitch.
34. *St. Luke's, Newberry*.
35. *Church of the Advent, Spartanburg*, W. S. Smith, J. C. Win-smith, L. T. Hanckel, *T. W. Nowell.
36. *Church of the Holy Communion, Canonsboro'*, H. L. Toomer, G. A. Trenholm, *John Hanckel, *Ewd. Schring.
37. *Church of the Holy Apostles, Barnwell*.
38. *Calvary Church, Glenn Springs*.
39. *Grace Church, Anderson, C. H.*, Wm. H. Peronneau, *E. M. Rucker, A. T. Broyles, Joseph Prevost.
40. *Church of the Redeemer, Orangeburg*, *G. H. Walter, *W. R. Treadwell.
41. *St. Jude's, Walterboro'*.
42. *Christ Church, Mar's Bluff*, *E. P. Harlee.
43. *Trinity Church, Black Oak*, C. B. Lucas, *J. C. Porcher.
44. *Church of the Good Shepherd, Yorkville*.
45. *St. Mark's Church, Chester C. H.*
46. *St. Luke's Church, Charleston*, *W. C. Bee, *I. S. K. Ben-nett, *F. P. Porcher.

47. *Church of the Holy Comforter, Sumter.*

48. *St. John's Church, Richland,* *D. W. Ray, Robert H. Brown, Wm. Weston, Robert Adams.

49. *Christ Church, Columbia,* *Thos. B. Clarkson, H. S. Thompson, *C. F. Jackson, Wm. Wallace.

50. *Church of the Nativity, Unionville,* T. N. Dawkins, D. Johnson, J. W. McLure, *R. W. Shand.

51. *Church of the Epiphany, Upper St. John's,* Philip C. Kirk, Charles Sinkler, James Gaillard, jr., *J. Stoney Porcher.

52. *St. Stephen's Church, Pineville,* W. M. Porcher, Julius E. DuBose.

53. *St. Paul's Church, in St. George's Parish,* *R. A. Pringle, *John Gadsden.

54. *St. Stephen's Church, Charleston,* *G. E. Trescott, *H. P. Archer, J. McCrady, J. E. Newton.

55. *St. John's Church, Florence,* *H. S. Mellichamp.

56. *The Church of the Advent, Marion,* *D. S. Price, *W. S. Mullins.

Lay Deputies present in Convention, 64.

JOURNAL OF THE CONVENTION.

ST. PHILIP'S CHURCH, CHARLESTON, }
May 13th, A. D., 1868. }

At this, the time and place appointed for the meeting of the Annual Convention, of the Protestant Episcopal Church, in the Diocese of South Carolina, a number of the Clergy and Laity assembled at 10 o'clock, A. M.

Morning Prayer was said by the Rev. Thos. F. Gadsden, to the Creed, the remainder by the Rev. Jno. Johnson. The ante-communion service by the Rev. P. J. Shand, the sermon being preached by the Rev. W. P. DuBose, from 2d Timothy, ii chap. 19th v. The Rev. W. B. W. Howe read the offertory sentences, and the prayer for the Church Militant, and the Rev. C. Hanckel, D. D., performed the rest of the office, being assisted in the administration by Rev. P. J. Shand, Thos. F. Gadsden and Jno. Johnson.

The service ended, the Convention was called to order by the Bishop.

The roll of Clergy was called by the Secretary, and the following answered, to wit:

Rev. A. H. Cornish,	Rev. J. D. McCollough,
“ J. H. Cornish,	“ D. McElheran,
“ W. P. DuBose,	“ S. Mellichamp,
“ C. P. Gadsden,	“ R. W. Memminger,
“ Philip Gadsden,	“ A. Moore,
“ T. F. Gadsden,	“ J. W. Motte,
“ A. Glennie,	“ C. C. Pinckney,
“ J. M. Green,	“ A. T. Porter,
“ L. F. Guerry,	“ W. T. Potter,
“ C. Hanckel, D. D.,	“ W. O. Prentiss,
“ J. S. Hanckel,	“ B. B. Sams,
“ W. H. Hanckel,	“ J. J. Sams,
“ P. D. Hay,	“ P. J. Shand,
“ W. B. W. Howe,	“ P. F. Stevens,

Rev. R. P. Johnson,	Rev. P. Trapier, D. D.,
“ Jno. Johnson,	“ R. S. Trapier,
“ P. T. Keith,	“ E. T. Walker,
“ A. W. Marshall, D. D.,	“ Robt. Wilson.

The roll of Parishes and Churches was then called, and the following answered, to wit :

St. Philip's, Charleston ; St. James', Santee ; St. Thomas' and St. Dennis'; St. Helena's, Beaufort ; Prince George's, Winyaw ; Prince Frederick's, Pee Dee ; St. Michael's, Charleston ; St. David's, Cheraw ; St. Paul's, Radcliffeboro' ; St. Paul's, Pendleton ; Trinity, Columbia ; Christ Church, Greenville ; Trinity, Society Hill ; Trinity, Abbeville ; Church of St. Thaddeus, Aiken ; Zion Church, Richland ; Grace Church, Charleston ; Church of the Advent, Spartanburg ; Church of the Holy Communion, Canonsboro' ; Church of the Redeemer, Orangeburg C. H., ; St. Luke's, Charleston ; St. John's, Richland ; Church of the Nativity, Unionville ; Church of the Epiphany, Upper St. John's ; St. Paul's Church, in St. George's Parish, Dorchester ; St. Stephen's, Charleston.

The list of the Clergy was referred to a Committee consisting of the Rev. Messrs. P. Trapier, D. D., J. H. Cornish, and W. B. W. Howe, and the certificates of Lay Deputies to a Committee consisting of Messrs. F. P. Elford, J. J. P. Smith, and Wm Reynolds.

These Committees reported severally as follows :

The Committee on the List of the Clergy respectfully

REPORT:

That the following Clergymen are entitled to all the privileges of members of this Convention, viz :

Rev. E. E. Bellinger,	Rev. W. W. Lord, D. D.,
“ E. Capers,	“ A. W. Marshall, D. D.,
“ A. H. Cornish,	“ J. D. McCollough,
“ J. H. Cornish,	“ Stiles Mellichamp,
“ W. P. DuBose,	“ A. Moore,
“ C. P. Gadsden,	“ C. C. Pinckney,
“ T. F. Gadsden,	“ A. T. Porter,
“ A. Glennie,	“ W. O. Prentiss,
“ J. M. Green,	“ J. M. Pringle,

Rev. L. F. Guerry,
 " J. S. Hanckel,
 " W. H. Hanckel,
 " P. D. Hay,
 " W. B. W. Howe,
 " Wm. Johnson,
 " R. P. Johnson,
 " John Johnson,
 " C. F. Jones, D. D.,
 " P. T. Keith,
 " E. C. Logan,

Rev. B. B. Sams,
 " J. J. Sams,
 " J. B. Seabrook,
 " P. J. Shand,
 " P. F. Stevens,
 " P. Trapier, D. D.,
 " R. S. Trapier,
 " E. T. Walker,
 " J. R. Walker, D. D.,
 " Robert Wilson.

The following are entitled to seats and a voice, but not to a vote, viz:

Rev. X. Y. Anderson,
 " J. G. Drayton,
 " J. R. Fell,
 " Philip Gadsden,
 " C. Hanckel, D. D.,
 " M. H. Lance,
 " C. E. Leverett,
 " Thomas N. Lucas,

Rev. D. McElheran,
 " R. W. Memminger,
 " J. W. Miles,
 " J. W. Motte,
 " J. Obar,
 " W. T. Potter,
 " C. Bruce Walker,
 " J. V. Welch,

The Committee on Certificates of Lay Deputies, respectfully

REPORT :

That the following Deputies are entitled to seats in the Seventy-eighth Annual Convention of this Diocese, viz:

St. Philip's Church, Charleston.—Edward McCrady, †J. J. P. Smith, †W. A. Pringle, †H. D. Lesesne.

Christ Church Parish.—J. E. Dawson and G. F. Kinloch.

St. Thomas' and St. Dennis'.—Alfred Huger, †J. L. Nowell, J. Rose.

St. Michael's Church, Charleston.—†J. P. Jervcy, †J. M. Wilson, †R. Caldwell, W. C. Courtney.

St. Helena, Beaufort.—†F. F. Sams, †A. Barnwell.

St. Paul's, Radcliffeboro'—†W. T. Wragg, F. S. Holmes, †J. D. Aiken, †W. L. Trenholm.

Trinity Church, Columbia—†Wm. Reynolds, †E. Heinitch, J. P. Thomas, †J. B. Palmer.

St. Paul's, Pendleton.—†J. F. Green, W. D. Warren, †W. H. D. Gaillard, R. Porcher.

Christ Church, Greenville—†H. C. Markley.

Trinity, Abbeville.—James A. Norwood, †W. A. Lec, J. T. Robertson, J. A. Talmadge.

St Thaddeus', Aiken.—†P. T. Haync, †Amory Coffin, H. W. Ravenel.

Grace Church, Charleston.—†Wm. Whaley, †A. Fitch, †F. P. Elford, †D Jennings.

Church of the Advent, Spartanburg.—L. T. Hanckel, †T. W. Nowell, J. C. Winsmith, Whitefoord S. Smith.

Church of the Holy Communion, Charleston.—G. A. Trenholm, †H. L. Toomer, †John Hanckel, Edward Sebring.

Church of the Redeemer, Orangeburg.—†G. H. Walter.

St. David's, Cheraw.—†T. E. Powe, †W. Godfrey, †E. J. Waddell, H. McIver.

St. Luke's, Charleston.—†W. C. Bee, †I. S. K. Bennett, †F. Peyre Porcher.

St. John's, Richland.—†D. W. Ray, R. H. Brown, R. Adams, W. Weston.

Christ Church, Columbia.—†Thomas B. Clarkson, William Wallace, Hugh S. Thompson, †C. F. Jackson.

Church of the Nativity, Unionville.—†Robert W. Shand, D. Johnson, T. N. Dawkins, J. W. McClure.

St. James', Santee.—Wm. Lucas, †A. H. Seabrook.

Prince George, Winyah.—S. S. Fraser, †R. J. Middleton, Jr., J. D. Pyatt, †J. H. Read.

Prince Frederick, Pee Dee.—J. R. Sparkman, R. S. Heriot, Bentley Weston, †Ben Alston.

Trinity Church, Society Hill.—Thos. Smith, †J. W. Williams, W. W. Finney.

Zion Church, Richland.—H. P. Green, †W. B. Clarkson, J. S. Woodruff.

Grace Church Anderson.—W. H. Perronneau, †E. M. Rucker, A. T. Broyles, Joseph Prevost.

Church of the Epiphany, Upper St. John's.—P. C. Kirk, C. Sinkler, J. Gaillard, Jr., †John Stoney Porcher.

St. Stephen's, Pineville.—W. M. Porcher, J. E. Dubose.

St. Paul's, in St. George's, Dorchester.—†R. A. Pringle, †John Gadsden.

St. Stephen's, Charleston.—†G. E. Trescott, H. P. Archer, T. McCrady, J. E. Newton.

Respectfully submitted,

J. J. P. SMITH, *Chairman.*

These reports being received, the names of Deputies were called, and forty-five answered (marked thus †).

A quorum of both Orders being present, the President declared the Convention duly organized.

On motion, the reading of the Rules of Order was dispensed with.

On motion, the ballot for Secretary was dispensed with, and the Rev. J. D. McCollough elected *viva voce*.

He then appointed the Rev. W. P. DuBose his assistant.

On motion, the ballot for Treasurer was also dispensed with and Mr. F. P. Elford elected *viva voce*.

The President announced the application of a congregation

for admission into the Convention, which application was referred to a committee, consisting of Rev. P. Trapier, D. D., and Mr. John Hanckel.

The Rev. Robt. Wilson was appointed Preacher before the next Annual Convention, and Rev. T. F. Gadsden, alternate.

The President also appointed the following Standing Committees:

1st.—*On Unfinished Business*.—Rev. C. C. Pinckney, and Messrs. W. T. Wragg, and John Gadsden.

2d.—*On Finance*.—Messrs. W. C. Bee, Jno. Hanckel, and J. B. Palmer.

The Standing Committee presented their

REPORT.

The Standing Committee respectfully report, that they organized themselves on the 3d of June, 1867, by electing the Rev. C. Hanckel, D. D., as their President, and the Rev. C. C. Pinckney as their Secretary, and that during the year from the above date to the present, they recommended to the Bishop, as Candidates for Orders, Mr. W. H. Campbell, and Mr. Nathaniel B. Fuller; for Deacon's Orders, Messrs. John W. Motte, Walter C. Guerry, R. Withers Memminger and Octavius Porcher.

For Priest's Orders, the Rev. P. D. Hay, B. F. Dunkin Perry, Thos. F. Gadsden and R. Withers Memminger.

They have also given their canonical consent to the consecration of the Rev. J. Freeman Young, D. D., Bishop elect of the Diocese of Florida, of the Rev. J. W. Beckwith, Bishop elect of Georgia, and of the Rev. Wm. Henry Bissell, D. D., Bishop elect of Vermont: also, of the Rev. Francis M. Whittle, Assistant Bishop elect of Virginia.

The Standing Committee further report, that they received a letter from the Rt. Rev. B. B. Smith, D. D., Presiding Bishop of the House of Bishops, announcing the election of the Rev. Benj. H. Paddock, of Michigan, to the office of Missionary Bishop of Oregon and Washington, and asking the consent of this Diocese to the consecration. The Standing Committee having no information on which to act, canonically, it was resolved by them, that the consideration of the application of the Presiding Bishop be postponed for future consideration.

The Standing Committee further report, that in relation to the expenses for the trial of the Rev. Mr. Arthur, they appointed General Martin to correspond with the Assessor and Counsel employed on said trial, to ascertain their respective charges for their services on that occasion, and that General Martin made the following statement as the result of his enquiry, viz:

Hon. B. F. Perry, Assessor,.....	\$100 00
Hon. A. Bur, Counsellor,.....	300 00
W. E. Earle, Assistant Counsellor,.....	200 00

Dr. *Bishop's Permanent Fund in Account with EVAN EDWARDS, Treasurer.* Cr.

1867.	To balance at debit from last year.....	\$398 25	1867.	By cash received from interest on City Stock.....	\$2,637 94
	BISHOP'S SALARY—			By cash received from interest on So. Ca. R. R. Bonds.....	418 01
	Paid him balance due from last year.....	736 67		By cash rec'd from interest on U. S. 6 ⁷ / ₈ ct. Bonds.....	122 70
	Paid him on account this year in current funds.....	1,627 93		By cash received from interest on private Bonds.....	200 00
	Paid him in City Scrip received as interest, which he preferred to receive at par, although when sold it only netted \$602 68.....	1,976 00		By cash received from Assessment of Churches, viz: Grace Church, Charleston, for '66 and on acc't, '67	141 72
				St Philips Church Charleston, 1866 and 1867.....	200 00
	To loss on sale of City Bills.....	3,603 93		Trinity Church, Abbeville, for 1866	20 00
	To Incidental Expenses.....	1 18		Christ Ch, Greenville, for '66 and '67	30 00
		106 17		St. Michaels Ch, Charleston, for '66	100 00
				Advent Church, Spartanburg, for 1866 and 1867.....	30 00
				Nativity Ch, Union, for '66 and '67	20 00
				Christ Ch, Mar's Bluff, for 1867.....	25 00
				Trinity Church, Black Oak, for 1867	25 00
				Holy Trinity Church, Grahamville, for 1867.....	5 00
				St. Thomas and St. Dennis Parish for 1866 and 1867.....	20 00
				St. Helena Ch, Beaufort, for 1867...	10 00
				Calvary Ch, Glenn Springs for '67	10 00
				St. George's Ch, Winyah, for '67	25 00
				Trinity Church, Edgefield, for 1867	25 00
				Epiphany Ch, Up St. Johns, for '67	25 00
				St. Luke's Church, Bluffton, for '67	10 00
				St. Judes' Church, Walterboro, for 1866 and 1867.....	35 00
				St. John's Ch, Winsboro, for 1867	20 00

St. Paul's Ch, Pendleton, for '66	10 00
Holy Communion Church, Charleston, for '67 and on account '68.....	125 00
Good Shepherd Ch, Yorky'e, for '67	30 00
St. Mark's Church, Chester, for '67	5 00
St. Philips Ch, Bradford Springs on account '67.....	8 50
Trinity Ch, Columbia, for '66 and '67	100 00
Grace Church, Camden, for 1867.....	40 00
St. John's Church, Richland, for '67	15 00
By Balance at debit.....	1,110 22
	<u>267 33</u>
	<u>\$4,756 20</u>

EVAN EDWARDS, *Treasurer.*

1867.	Cash paid	Daily News, as per receipt.....	1 75	1867.	Balance cash in hand.....	\$28 35
May 8,	"	W. W. Deane, "	11 00	"	" By quota St. Philip's Ch., Bradford Springs, for 1867	5 00
"	"	Rev. J. D. McCollough.....	3 00	"	" Trinity Church, Abbeville, for 1867.....	5 00
"	"	For Paper for use of Convention.....	1 00	"	" Christ Church, Greenville, for 1865 and '66,	20 00
12,	"	Organist and Sexton Grace Church.....	18 50	"	" Christ Church, Mar's Bluff, for 1867.....	10 00
22,	"	Courier Office, as per receipt.....	4 95	9,	" St. Thaddeus Church, Aiken, for 1867	5 00
July 24,	"	W. W. Deane, for printing Journal of the Convention.....	208 20	"	" Ch. of the Good Shepherd, Yorkville, for 1866 and 1867.....	10 00
Dec. 1,	"	Express on Journals from Columbia	25	"	" Prince George's Church, Winyah, for 1867	10 00
18,	"	J. D. McCollough, per receipt.....	12 00	"	" Church of the Epiphany, Upper St. John's, for 1867.....	10 00
1868.	"	Mercury Office, for Printing.....	3 00	"	" St. Mark's Church, Chester, for 1865, 1866, and 1867.....	15 00
1868.	"	Postage Stamps.....	2 00	"	" Donation, "Camden,"	40 00
19,	"	Envelopes.....	50	"	" St. Michael's Church, Charleston, for 1867	20 00
19,	"	Joseph Walker, for Printing.....	6 60	"	" Church of the Advent, Spartanburg, for 1867	5 00
Apr. 1,	"	Rev. Wm. Johnson, for expenses attend- ing Rev. T. S. Arthur's trial.....	18 75	"	" Church of the Nativity, Unionville, for 1867	5 00
24,	"	S. Swandale, for Hotel bill for members of the Court attending at the trial of Rev. T. S. Arthur.....	160 00	"	" Church on Edisto Island, for 1867.....	5 00
		Balance.....	235 85	"	" Trinity Church, Columbia, for 1865, 1866 and 1867.....	50 00
				"	" Ch. of the Redeemer, Orangeburg, for 1867	5 00
				"	" Zion Church, Richland, for 1866 and 1867	10 00
				"	" St. David's Church, Cheraw, for 1867.....	10 00
				10,	" Grace Church, Charleston, for 1867.....	20 00
				"	" Grace Church, Camden, for 1867.....	10 00
				"	" Ch. of the Holy Cross, Claremont, for 1867	10 00
				"	" Trinity Church, Edgefield, for 1867.....	5 00
				18,	" Holy Trinity Ch. Grahamville, for 1867...	10 00
				20,	" St. Philip's Church, Charleston, for 1867...	20 00
				Jun. 10	" Calvary Church, Glenn Springs, for 1867,	5 00
				" 25,	" St. Matthew's Parish, for 1867.....	5 00

1867.	“	All Saints Church, Waccamaw, for 1867...	10 00
Jul. 24	“	Church of Nativity, Unionville, for 1868...	5 00
“	“	Church of the Advent, Spartanburg, 1868...	5 00
“	“	Donation Ch. “ “	2 00
30,	“	St. John's Church, Winnsboro', 1865 & '67	10 00
“	“	St Paul's Church, Pendleton, 1867 & '68...	10 00
Apl. 21	“	St. Thomas and Dennis, 1865, '66, '67 & '68	40 00
Mar 21	“	St. Philip's Church, Charleston, their quota for expenses of trial of Rev. T. S. Arthur,	90 00
29,	“	St. Thomas and St. Dennis, their quota for expenses of trial of Rev. T. S. Arthur...	10 00
Apl. 3,	“	Trinity Church, Abbeville, their quota for expenses of trial of Rev. T. S. Arthur...	22 00
15,	“	Christ Church, Greenville, their quota for expenses of trial of Rev. T. S. Arthur...	20 00
18,	“	St. Stephen's Church, Pineville, their quota for expenses of trial of Rev. T. S. Arthur	10 00
30,	“	St. Michael's Church, Charleston, their quota for expenses of trial of Rev. T. S. Arthur	90 00
May 17	“	Trinity Church, Black Oak, for quota to Convention, for 1867.....	10 00
			<hr/>
			687 35

F. P. ELFORD, *Treasurer, Diocese So. Ca.*

CHARLESTON, 13th May, 1868.

Examined, found correct and duly vouched,

W. C. BEE, *Chairman Committee on Finance.*

On motion of Rev. P. Trapier, D. D., the following proposed amendment to the Constitution, concurred in by the last Convention, was taken up and unanimously adopted :

Resolved, That Section 2, Article III., be amended by inserting after the word "Diocese," in next to the last line, "or who, after a continued service of at least twenty years in this Diocese, by the infirmities of health or of age, may have been incapacitated for further active duties of the ministry."

The Rev. C. P. Gadsden from Committee appointed at the last Convention, on his Resolution concerning Anniversary Sermon, &c., reported the following Resolution :

Resolved, That the Society for the Advancement of Christianity in South Carolina, be invited to appoint a committee of four (two clergymen and two laymen,) to meet a committee of the like number to be appointed by the Convention, the said committee to act as a joint committee, and to consider and report to their respective constituents some plan of co-operation in the Missionary work of the Diocese.

The Resolution was adopted, and the President appointed the Committee on the part of the Convention, consisting of Revs. W. B. W. Howe, and C. P. Gadsden, and Messrs. E. McCrady and H. D. Lesesne.

On motion, after prayers by the President, the Convention adjourned until 10 o'clock to-morrow morning.

JNO. D. McCOLLOUGH, *Secretary*.

SECOND DAY.

Thursday, May 14th, 1868.

The Convention met pursuant to adjournment.

Morning Prayer was said by Rev. Robert Wilson, which being ended, the Convention was called to order by the Bishop.

The Minutes of yesterday were read and approved.

The names of members absent yesterday were called, and the following found to be present, viz: Of the Clergy, Revs. E. E. Bellinger, Ellison Capers, Wm. Johnson, W. W. Lord, D. D., J. B. Seabrook; and of the Laity, Messrs. W. C. Courtney, and Edward Sebring.

The Bishop's Address was then read by the Rev. C. P. Gadsden.*

The Committee on Credentials of Deputies, reported the following additional Deputies entitled to seats, to wit:

From *The Church of The Holy Cross, Stateburg*, Messrs. R. H. Anderson, S. J. Bradley, M. Reynolds, J. N. Frierson.

From *Grace Church, Cumden*, J. B. Kershaw, J. A. Young, H. C. Salmond, J. M. Davis.

From *Church of The Redeemer, Orangeburg*, W. R. Treadwell.

From *Christ Church, Mar's Bluff*, E. P. Harlee.

From *Trinity Church, Black Oak*, C. B. Lucas, J. C. Porcher.

From *St John's Church, Florence*, H. S. Mellichamp,

From *St. John's, Fairfield*, H. A. Gaillard, DuBose Eggleston, G. J. Crafts, Pierre Bacot.

And on calling their names Messrs. Reynolds, Frierson, Young, Porcher, Treadwell, Harlee and Mellichamp, were found to be present.

On motion,

Resolved, That in accordance with the amendment of the Constitution adopted yesterday, Rev. C. Hanckel, D. D., Philip Gadsden, and D. McElheran, are entitled to all the privileges of this Convention.

The Committee on the Admission of Churches, Reported,

*See Appendix I.

That they have examined the application made by the Vestrymen and Wardens of the Church of The Advent, Marion C. H., and finding it in all respects regular, recommend, that the said Church be received into union with this Convention.

Respectfully,

PAUL TRAPIER, Chairman.

The Committee on Credentials reported Messrs. D. S. Price and W. S. Mullins entitled to seats from said Church, who appeared and took their seats.

On motion of Rev. J. S. Hanckel,

Resolved, That so much of the Bishop's Address as relates to the State of the Diocese, be referred to a Committee, consisting of two Clergymen, and three Laymen.

The Bishop appointed the Committee, consisting of Rev. J. S. Hanckel and W. B. W. Howe, and Messrs. W. C. Bee, J. B. Palmer and W. A. Pringle.

Rev. C. Hanckel, D. D., presented the following Resolutions:

Resolved, That the portion of our Bishop's Address which relates to Ritualism, be referred to a Committee of two Clergymen, and one Layman, to consider whether any, and if any, what action may be advisable in reference thereto.

An amendment was offered and accepted, inserting "three," in place of "one." The Rev. A. T. Porter, moved to lay the Resolution on the table, and a division being called for, it was agreed to; 59 voted in the affirmative, and 14 in the negative.

Rev. C. P. Gadsden asked and obtained leave to present the Report of the Trustees of The Diocesan Theological Seminary, as follows:

REPORT.

The Trustees of the Diocesan Seminary, present their Report with the deepest solicitude for the Institution, which for eleven years has been the subject of their anxious care. Its condition has never been so precarious, nor its prospects so dark. Founded in faith and prayer, it started upon its career with the warm support of Christian love, and a steadily increasing revenue of cheerful offerings. Its history has been one of efficiency and usefulness. Its Professors have been faithful, energetic and able. Its Students dilligent, earnest and united. It has, during the brief period of its existence, furnished to the Church, twelve Clergymen; and without endowment, has been enabled to assist our candidates for Orders, in a way that was

greatly needed—in their preparation for the Holy Office to which they were called. No one can deny that it has had a large measure of success, and what it has accomplished is its best plea for continuance.

During the past year, the Professors have been as unremitting in their labors as ever; their Reports show that they have performed their duty with care and diligence, and they represent the Students under their charge, as very conscientious in their attention to their studies, and as having made satisfactory progress.

It is, however, with unfeigned regret, that the Board express their conviction that they are in the presence of great difficulties, and that the Seminary has met a crisis in its history, which they know not how to provide against.

More than a half year's salary is due the Professors, and there is no money in the treasury to pay the debt. Nothing has been contributed for several months; and the amounts which came in previously, in response to a special appeal of the Bishop to the Diocese, were altogether inadequate to meet the necessary expenses. The number of Students also has dwindled down to the lowest figure, chiefly because no support could be found, even for such as were ready to seek here their preparation for the ministry. No longer able to pay the salaries of the Professors, still less to aid candidates in pursuing their course, the Board can only tender to the Professors, the shelter of the Building, so generously donated for the Seminary, and appeal to the Convention, who established, and have cherished this School of the Prophets, to decide what course shall be pursued in regard to it. We know not how to solicit aid from a Diocese so impoverished as ours is; and we feel reluctant to conclude that there is no hope for the Institution, with whose interests we are charged. We lay before the Convention the facts, which we so much deplore, and leave to them, the decision of the matter.

The election of Standing Committee being in order, Revs. W. H. Hanckel and John Johnson, were appointed Tellers of the vote of the Clergy, and Messrs. B. Allston and John Gadsden, of the Laity.

The election of Deputies to the General Convention was ordered, and Revs. A. T. Porter, and R. P. Johnson, appointed Tellers of the Clerical vote, and Messrs. I. S. K. Bennett, and W. C. Courtney, of the Lay.

The Bishop retired; Rev. C. Hanckel, D. D., in the Chair. The Tellers of the vote for Standing Committee, reported the former Committee re-elected by both Orders, to wit:

Rev. C. Hanckel, D. D.

“ C. C. Pinckney,

“ P. T. Keith,

“ W. B. W. Howe,

“ C. P. Gadsden,

Mr. H. D. Lesesne,

“ W. E. Martin,

“ W. A. Pringle,

“ W. T. Wragg,

“ Edward McCrady.

The election for Trustees of the Diocesan Seminary was ordered and Revs. R. Wilson and T. F. Gadsden appointed Tellers of the vote of the Clergy, and A. Fitch and R. W. Shand, of the Laity.

The name of L. H. Deas was withdraw, and Mr. W. C. Bee nominated in his stead.

The election of Trustees of the University of the South being in order, on motion, the ballot was dispensed with. The Rev. Mr. Howe, declined a re-election, and the name of Mr. John A. Calhoun was withdrawn. The Rev A. T. Porter and Mr. Henry W. Ravenel, being nominated in their stead, they together with Mr. Wm. Whaley and F. P. Elford, were elected, *viva voce*. The Tellers of the vote for Trustees of the Diocesan Seminary, reported the former Board elected by both Orders, except Mr. W. C. Bee, in the stead of Dr. L. H. Deas.

The election of the Board of Mission to the Colored People and Freedmen, being in order, on motion, the ballot was dispensed with, and the former Board re-elected.

The President called upon the Parishes to pay their assessments.

The Tellers of the vote of the Clergy reported the former deputies to the General Convention elected, but no election for alternates.

The Tellers of the Lay vote reported the former deputies and alternates elected. Whereupon there being no election of alternates the Convention proceeded to another ballot, and the former alternates were reported as elected by both Orders.

The Finance Committee presented their Report as follows:

REPORT.

The Committee on Finance respectfully Report,

That an examination of the Annual Report of the Treasurer of the "Bishop's Permanent Fund,"* reveals a condition of things similar to that which was brought to the attention of the Convention last year, viz: a considerable deficit in the sum which it was the design of the Convention to provide for the payment of the salary of the Bishop.

This deficit has arisen from several causes. First, from partial payments of the quotas for which the several churches in the Diocese were assessed. Secondly, from the failure to provide for the payment of the interest upon the bonds and stock of the City and State, and lastly from a similar failure on the part of individuals to meet the payment of interest which had

*For Report of Treasurer of Bishop's Permanent Fund see pages 20 and 21.

accrued upon their bonds, held as an investment of a portion of the "Permanent Fund."

The Treasurer's accounts exhibit payments on account of the salary of the Bishop, during the fiscal year, amounting to \$3,603 93-100; and an apparent deficit therefore, of only \$396 07-100. But the Treasurer also brings to the notice of the Convention, that with that self-abnegation which has always characterised our venerable and beloved father in God, he received in part-payment of his salary, city script, amounting to \$1,976; and desired that it should be charged to him at par, when its actual value in currency was but \$602 68-100. Instead, therefore, of his having received \$3,603 93-100, he actually realized but \$2,230 61-100, on account of the sum which was justly due.

Your committee are feelingly alive to the inability of the members of our communion to respond, as in former years, to the claims of the Church in a pecuniary point of view; but when they compare the numbers which constitute that communion with the sum needed for the object referred to, it does seem that an earnest, strenuous effort would accomplish all that is aimed at.

A prompt payment of the quotas of the several churches still in arrear, amounting, as per Treasurer's statement made up to date, to \$715, would go far towards liquidating the amount which the committee contend is still due the Bishop, on account of his salary for the past year.

To provide for any deficiency which might arise in making up the sum required to meet this obligation on the part of the church, it was proposed that promissory notes should be given for such sums as the obligors might be willing to become responsible for, and be made payable in four equal annual instalments.

The success which attended this measure in three comparatively small Parishes, the members of which could certainly claim no exemption from the devastating effects of the late war, induces the conviction on the minds of your committee, that similar earnestness and zeal throughout the Diocese, by laymen as well as clergymen, will render unnecessary any further reference to the main topic of this Report.

In the present condition of the public finances, it is impossible to estimate, with any degree of accuracy, the income which may be derived from stocks and bonds of the City and State, during the current year; but the receipts from that source, in addition to those provided for in the accompanying Resolutions, will probably yield the amount needed.

In furtherance of their views, your committee recommend the adoption by the Convention of the following Resolutions:

Resolved, That each Parish and Church shall contribute towards the payment of the salary of the Bishop for the present year, the following sums:

St. Michael's Church, Charleston,.....	\$100 00
St. Philip's Church, Charleston,.....	100 00
St. Paul's Church, Charleston,.....	100 00
Grace Church, Charleston,.....	100 00

Church of the Holy Communion, Charleston,.....	100 00
St. Luke's Church, Charleston,.....	100 00
Trinity Church, Columbia,.....	50 00
St. John's, Berkeley,.....	30 00
Grace Church, Camden,.....	40 00
St. Jude's, Walterboro',.....	10 00
Christ Church, Mar's Bluff,.....	25 00
Trinity Church, Black Oak,.....	25 00
Church of the Epiphany, Upper St. John's,.....	25 00
St. Stephen's Church, Pineville,.....	10 00
St. Helena Church, Beaufort,.....	20 00
Prince George's Church, Winyaw,.....	25 00
St. Mark's, Clarendon,.....	20 00
All Saints', Waccamaw,.....	10 00
Church of the Holy Cross, Stateburg,.....	25 00
Trinity Church, Abbeville,.....	25 00
Church of St. Thaddeus, Aiken,.....	20 00
St. Thomas and St. Dennis,.....	10 00
Prince Frederick's, Pee Dee,.....	10 00
St. David's, Cheraw,.....	20 00
St. James', Santee,.....	20 00
St. Paul's Church, Pendleton,.....	10 00
Christ Church, Greenville,.....	20 00
Trinity Church, Society Hill,.....	20 00
Trinity Church, Edgefield,.....	10 00
St. John's Church, Fairfield,.....	20 00
St. Philip's Church, Bradford Springs, ..	10 00
Zion Church, Richland,.....	10 00
Church of the Advent, Spartanburg,.....	25 00
Church of the Holy Apostles, Barnwell,.....	10 00
Calvary Church, Glenn Springs,.....	10 00
Grace Church, Anderson, C. H.,.....	10 00
Church of the Redeemer, Orangeburg,.....	10 00
Church of the Good Shepherd, Yorkville,.....	20 00
Church of the Holy Comforter, Sumter,.....	5 00
St. John's Church, Richland	10 00
Christ Church, Columbia,.....	10 00
Church of the Nativity, Unionville,.....	10 00
St. Paul's Church, in St. Paul's Parish,.....	10 00
St. Luke's Parish,.....	10 00
Christ Church Parish,.....	10 00
St. Bartholomew's,.....	10 00
St. Mark's, Chester,.....	5 00
St. Matthew's Parish,.....	10 00

 \$1295 00

Resolved, That the Trustees of the "Bishop's Permanent Fund" be requested to adopt such measures as will insure the prompt payment of the interest which has accrued upon the individual bonds held for the benefit of that fund.

Resolved, That renewed efforts be made to procure the promissory notes provided for by a resolution of this body at its last session; and that laymen as well as clergymen, be requested to lend their aid in the accomplishment of that object.

The Committee have examined the accounts of the Treasurer of the Convention,* and have certified them as correct and duly vouched. They exhibit a balance on his hands of two hundred and thirty-five dollars eighty-five cents (\$235 85-100.)

Respectfully submitted,

W. C. BEE, *Chairman*.

Charleston, 13th May, 1868.

On motion, the Resolutions appended to this Report were considered, and action upon the first Resolution postponed for the present.

The second Resolution was considered, and adopted.

The third, was also unanimously adopted.

The question recurring upon the adoption of the whole Report, it was laid on the table until the Report of the committee on the State of the Church, shall supply the necessary information for perfecting the first Resolution.

The committee on Unfinished Business presented their REPORT.

The Committee on Unfinished Business respectfully Report,

That they have examined the last Journal, and find several subjects which require consideration at this Convention.

On page 35, we find three Resolutions introduced by Rev. Paul Trapier, upon the subject of Provincial Councils, together with a substitute for those Resolutions, proposed by Rev. J. D. McCollough, both which were ordered to lie over for consideration on the *second day* of this Convention.

On page 37, an amendment to the III Article of the Constitution proposed by Rev. R. P. Johnson, was adopted by last Convention and requires the concurrence of two-thirds of this Convention to become law.

On the same page appears a constitutional amendment offered by Rev. J. D. McCollough, "to change the day of meeting of Convention from Wednesday to Thursday."

It was adopted by the last Convention, and requires the action of this body to become a part of the Constitution.

*For Treasurer's Report, see pages 22 and 23.

The committee to collect information on the State of the Church, which reported last year, (page 32) had leave to withdraw their report for amendment. This report, therefore, may be counted among the unfinished business.

Respectfully submitted in behalf of the committee,

C. C. PINCKNEY,
Chairman.

On motion.

Resolved, That the consideration of the Resolution referred to in the report as appointed by the last Convention for to-day, be postponed until tomorrow.

The Trustees of the University of the South presented their

REPORT.

The Trustees of the University of the South would respectfully Report to the Convention, that a meeting of the Board of Trustees was held at University Place, Tennessee, on the 1st of August, 1867. At that meeting a report was rendered of the present condition and prospects of the University by the Commissioner and General Agent. The report is too long to detain this Convention with. The Agent concludes by saying, that the "lands belonging to the University" are as valuable as ever, and it is hoped that the obligations given will be, to a considerable extent, available under an improving state of the country. The unnecessary and wanton destruction of the buildings by the troops of the United States, should be a valid claim for reimbursement by the government. The Commissioners propose to renew their efforts to obtain means to put up necessary buildings; and hope to find those to whom a good Providence may give the ability, ready and willing to forward this great work."

In the early part of the year the Chancellor of the University requested our concurrence in an invitation to Commodore M. F. Maury, to become the Vice-Chancellor of the University, adding, that in case of acceptance, his services would become immediately available. The same communication stated, that Bishop Quintard's efforts in England, in aid of the University, had met with encouragement. We have learned that a sum in the neighborhood of \$8000, has been received by him.

A meeting of the Board of Trustees was also held in Savannah, on the first of April, the first meeting at which there had been a quorum since the termination of the war—the result of this meeting as we understand through the public prints, was the formal election of Commodore M. F. Maury as Vice-Chancellor of the University. The Trustees from this Diocese regret that they were unable to be present at either of the meetings which were called and held.

Respectfully,

W. B. W. HOWE.
WM. WHALEY.

The Board of Missions to Colored People and Freedmen presented their REPORT.

The Board of Missions to the Colored People and Freedmen respectfully Report, that on the 9th of June, 1867, they opened a school with appropriate religious exercises, in the building in Franklin street, formerly the Marine Hospital.

The school is under the charge of Mr. W. W. Taylor, from New York, who has had twelve female assistants, all natives and residents of this city and communicants of the Church. The roll numbers 800 children, with an average attendance of over 600. The teachers have discharged their trust with great faithfulness, and the superintendent, Mr. Taylor, has shown himself quite equal to the task he undertook, and has succeeded in producing as admirable a school as we could desire. The improvement of the children has been marked, and the hearty co-operation of the most of their parents has shown us that our labors have not been unappreciated, and we trust have not been in vain. The school has been opened and closed with devotional exercises, and daily religious instruction has been given. The different clerical members of the Board have visited the school weekly, giving an hour on each Friday to religious training. The children have been thoroughly taught in the Church Catechism, and their improvement is marked and satisfactory to this Board. We have thus far been liberally and generously supported by the Freedmen's Commission in New York, but we have been made anxious lately, hearing from the New York Commission that their funds are running low, and that they would be compelled to cease their appropriation shortly. The parents of many of the children have pledged themselves to pay a small monthly stipend. We hope with this, and such assistance as the Board in New York can give, to carry on the work. We have labored in faith, believing that we were doing a good work for the Church and the State, and have every encouragement to hope that the seed sown in due time may yield fruit to the glory of God and the good of souls.

We have been unable, without money or men, to extend our operations beyond this school. We rejoice to know earnest and effective efforts have been made in some few Parishes for the spiritual welfare as well as educational advancement of the freedmen. In the cities they are enjoying many advantages, but in the country, removed from observation and opportunities, their mental and spiritual darkness is lamentable indeed. While the Church should not relax her efforts to christianize Africa, we are persuaded she could not more wisely or humanely expend her liberality and zeal than to endeavor to christianize these Africans in our midst, and through them, if it is God's will, reach their race in their own country.

Respectfully submitted,

A. T. PORTER.

On motion, after prayers by the President, adjourned to meet to-morrow at 10 o'clock, A. M.

JNO. D. McCOLLOUGH, *Secretary.*

THIRD DAY.

Friday, May 15th, A. D. 1868.

The Convention met pursuant to adjournment.

Morning Prayer was said by the Rev. P. F. Stevens.

The Convention was then called to order by the Bishop, and the Minutes of yesterday read and approved.

The names of members absent on preceding days were called, and the Rev. E. C. Logan of the Clergy, and Messrs. J. E. Dawson and G. I. Crafts, of the Laity, answered.

The committee on Credentials reported the following deputies from the Church of the Cross, St. Luke's Parish, entitled to seats, viz: E. M. Seabrook, C. J. Colcock, J. W. R. Pope. Their names were called, and Mr. E. M. Seabrook appeared, and took his seat.

Rev. J. S. Hanckel from the committee on the State of the Church, presented the following

REPORT:

The Committee to whom so much of the Bishop's Address, as relates to the State of the Church in this Diocese was referred, beg leave respectfully to report in part that they have prepared a series of questions calculated to elicit the information desired, for distribution among the members of the Convention; propose the following Resolutions.

Resolved, 1st. That this matter be made the especial order for 12 M. to-day, at which hour this Convention shall go into Committee of the Whole on the State of the Church, in this Diocese.

Resolved, 2nd, That in the interval each Clergyman or Lay Delegation be requested to prepare answers to the questions propounded.

Resolved, That the Secretary shall in Committee of the Whole call upon each Clergyman, in alphabetical order, for said answers. That after the Roll of the Clergy, that of the Churches shall be next called, and if any Church or Parish is not represented in the Convention, any member be and is hereby requested to communicate any facts he may have in his possession, relating to said Church or Parish.

Resolved, That the answer and information thus obtained, be then referred back to this Committee, to digest and report thereon, to-morrow at 12 o'clock.

Resolved, That the Treasurer of the Society for the advancement of Christianity in South Carolina, of the Bishop's funds, and of the Seminary, be requested to furnish this Committee with succinct statements of their respective funds, anterior to the war and at present, to be incorporated in this digest.

The Resolutions embodied in the Report were taken up for consideration.

On motion the first Resolution was amended, by substituting "one" for "twelve" o'clock, and passed.

The other Resolutions were severally agreed to, and the Report adopted.

Rev. C. C. Pinckney, on behalf of committee to collect information on the State of the Church, presented their Report.*

On motion

Resolved, That the Report be accepted; that five hundred copies be printed for distribution beyond the Diocese, and that a committee of be appointed, to superintend the publication, with authority to publish any additional number they may think proper.

The Bishop retired; and the hour for the Special Order having arrived, the Convention was resolved into a Committee of the Whole, Rev. C. Hanckel, D. D., in the Chair.

The Committee having risen, the President, Rev. C. Hanckel D. D., resumed the Chair.

On motion of Rev. P. F. Stevens,

Resolved, That the Report of the Treasurer of the Diocesan Seminary for 1867, be so amended, that the several items of funds received, viz:

Per Rev. P. F. Stevens,	\$2 00
“ Mr. E. Edwards,	43 15
“ Black Oak, St. John's.	7 05
	<hr/>
Total	\$52 20

Be credited to Trinity Church, Black Oak.

The Rev. P. F. Stevens proposed the following amendment to Canon II, which was adopted:

Resolved. That in Canon II, Sec. 2d, the word "three" in the fifteenth line be stricken out, and the word "two" substituted therefor: that the word "six" in next to last line be stricken out, and "seven" inserted instead; that in same line, immediately after the word "Presbyters," be inserted the words "or any five of them, selected by lot, when previous to, or during the course of the trial, the entire seven cannot be present."

He also proposed the following amendments to Sec. 3d, of same Canon.

* See appendix III.

Resolved, That in the second line, after the word "appoint," be inserted "provided always that the word *public*, as here used, be understood to have reference only to the public body of communicant members of this Church."

Mr. E. McCrady proposed the following substitute:

Resolved, That the words, "*and in public or in private*" in second line, be stricken out, and after the word "*appoint*" in same line, be inserted the words, "and be open only to members of this Church, in actual communion."

On motion, both Resolutions were referred to a committee, consisting of three Clergymen and two Laymen; and the Chair appointed the committee consisting of Rev. Messrs. P. F. Stevens, P. Trapier, D. D., C. P. Gadsden and Messrs. E. McCrady, and Wm. Reynolds.

Rev. R. P. Johnson called up his proposed amendment to the Constitution, concurred in by the last Convention as follows:

Resolved, To insert in section IV, Art. III, after the word "*number*" "communicants of this Church."

Pending the discussion, it was on motion,

Resolved, To adjourn the debate to-morrow, at 11½ o'clock.

On motion, after prayers by the President, the Convention adjourned, to meet at 10 o'clock to-morrow.

JNO. D. MCCOLLOUGH, *Secretary*.

FOURTH DAY.

Saturday, May 16th, A. D. 1868.

The Convention met pursuant to adjournment.

Morning Prayer was said by the Rev. P. D. Hay.

The Convention was then called to order by the Bishop.

The Minutes of yesterday were read and approved. The names of members absent on preceding days were called, and Mr. J. Rose found to be present. The hour for the Special Order having arrived, its discussion was resumed. After considerable debate, the vote being called for by Orders, resulted as follows: Clergy, aye 21, nay 6; Laity, aye 12, nay 9. So the Resolution was not adopted. The Special Order for 12 o'clock being taken up, Rev. J. S. Hancel, from the committee on the State of the Church, presented the following Report.*

The Resolutions embodied in the Report, were considered severally, and agreed to.

The question recurring upon the adoption of the Report, it also was agreed to.

On motion,

Resolved, That this Report be committed to the Committee charged with printing the Report of "the Committee to collect information," &c., with instruction to have this also printed, according to their discretion, and with or without the appended Resolutions, as they may deem expedient.

The Resolutions offered at the last Convention by the Rev. P. Trapier D. D., together with the substitute proposed by the Rev. J. D. McCollough, which were laid over for consideration at the present, were taken up.

The following are the Resolutions:

Whereas, The wide and widening extent of the area of the United States, and of their Territories, is increasing in many ways the difficulty of meeting in General Convention, thereby concentrating influence in the wealthier and nearer Dioceses;

And whereas, The sub-divisions of the larger Dioceses is giving to their several parts disproportionate preponderance in both Houses of the General

*See Appendix, IV.

Convention, and rendering the House of Deputies too unwieldy for efficient action ; be it therefore

Resolved, That this Convention, concurring in the desire expressed from several of our sister Dioceses, for the formation of Provincial Councils, by the grouping of neighboring Dioceses, requests our Deputies to the next General Convention to bring this subject to the notice of that body.

And the substitute.

Whereas, The desire expressed by several of our sister Dioceses, for the formation of Provincial Councils, by the grouping of neighboring Dioceses, is of obvious expediency and propriety ; therefore

Resolved, That it meets with the cordial approbation and hearty concurrence of this Convention, and that our Deputies to the next General Convention, be requested to use their best endeavours to further this desirable end.

The question being on the adoption of the substitute, it was carried.

The Report of the Committee on Finance being taken up, the first Resolution was on motion, amended by inserting "St. James' Santee, \$20"; and by changing \$10 to \$5, in the quota of the Church of the Holy Comforter, Sumter; \$20 to \$10, in that of All Saints, Waccamaw; and \$20 to \$25, in that of the Church of the Advent, Spartanburg. The Report was then agreed to.

On motion of Mr. Jno. Hanckel,

Resolved, That the Treasurer of the Bishop's permanent Fund shall have printed one thousand blanks, of the subscription notes ordered by the last Convention, and that he distribute them among the Ministers of the Diocese, in proportion to the members of each Parish.

Rev. P. F. Stevens from the committee to whom was referred the proposed amendments to Canon II, reported the following Resolution :

Resolved, That Canon II, Sec. III, be altered, as follows, to wit: after the word "*place*" in the first line, strike out the words "*and in public or in private,*" and after the word "*appoint,*" in same line, insert "*and its session shall be open only to members in actual communion with this Church.*" Also, in third line, strike out the words "*from place to place,*" and insert *in lieu* thereof, "*upon good cause shown in behalf either of the accused or the prosecution, or on their own motion.*"—So that it shall read—"The Council shall hold its session at such time and place as the Bishop may appoint ; and

its sessions shall be open only to members of this Church in actual communion. It shall have power to adjourn from time to time, and upon good cause shown, in behalf either of the accused or the prosecution, or on their own motion, to another place."

On motion of R. W. Shand, the consideration of it was postponed, until the next Convention.

On motion of Rev. P. Trapier, D. D.,

Resolved, That Art. XIV, of the Constitution be amended by striking out, in the fourth line, the words "*concurred in by two-thirds of the Churches,*" and inserting in their stead, the words "*adopted by two-thirds of both Orders.*"

On motion of Mr. B. Allston.

Resolved, That in consequence of the inability of some of the Parishes to pay the arrearages accumulated against them, such as apply through a Resolution of their Vestry to have such arrears remitted, the same shall be remitted on the Treasurer's books, upon the payment of the assessment of the current year.

On motion of Rev. P. Trapier, D. D.,

Resolved, That the Bishop be respectfully requested to consider the propriety of sending two Presbyters to the Church in our sister Dioceses, to present in person the facts contained in the Report adopted to-day on the State of the Church.

Rev. A. T. Porter moved to take up for consideration the Report of the Trustees of the Diocesan Seminary; whereupon on motion of Rev. C. C. Pinckney, the following Resolutions were adopted.

Resolved, That in view of the financial prostration of our Diocese, regarding the continuance of the Theological Seminary as an impossibility, this Convention authorises the Trustees to take measures to suspend its operations at the close of the present session.

Resolved, That this Convention feels the obligation of fulfilling its obligations to the professors of the Seminary, and that their claims be recognised as paramount upon any funds which may be at our disposal.

Resolved, That the Trustees be charged with the care of the Seminary buildings, and have power to use them as they judge best.

On motion of Mr. J. J. Pringle Smith.

Resolved, That this Convention does solemnly re-affirm the fourteenth standing Resolutions, and hereby requests the Secretary to furnish a copy

of the same to the Rector of each Parish, together with a copy of this Resolution; both to be brought to the notice of their respective Parishes, at the time of holding the election of Deputies to this body.

On motion of Mr. Jas. Wilson.

Resolved, That the next annual Convention be held in St. Philip's Church, Charleston.

On motion of Mr. E. McCrady.

Resolved, That the consideration of the proposed amendment to the Constitution, Art. II, Sec. 1st, concurred in by the last Convention, be postponed until the next.

On motion of Rev. C. C. Pinckney,

Resolved, That the quota of St. Stephen's Church Charleston be reduced, for the present, from \$20 to \$5.

Resolved, That the past dues of St. Helena Parish, Beaufort, and of St. James' Santee, be remitted.

On motion of Rev. J. D. McCollough, the following Standing Resolutions were adopted: .

Resolved, That it shall be the duty of the Secretary, at the opening of each Diocesan Convention, to prepare a list of those Parishes and Churches, which have for three successive years, neglected to elect a Vestry and Wardens.

Resolved, That it shall be the duty of the Treasurer, at the opening of each Diocesan Convention, to lay upon the Secretary's table, a list of those Parishes and Churches which have for three successive years, neglected to pay their quotas to the Convention.

He also moved the adoption of the following:

Whereas, It is enacted by the Sec. 1st, Canon II, Title II, "that on the election of a Minister into any Church or Parish the Vestry shall deliver, or cause to be delivered to the ecclesiastical authority of the Diocese notice of the same under a prescribed form of certificate, and

Whereas, Art. XII, of the Constitution of this Diocese declares that "no lay vote shall be received from any Church or Parish, which has for three (3) successive years neglected to elect a Vestry and Wardens," and

Whereas, It was resolved by this Convention in 1842, on motion from the Standing Committee of the Diocese, "that the Rector or officiating Ministers, or in case there being no Minister, the Chairman of the Vestry in the different Parishes be requested at as early a date as possible, after each annual election of Vestry and Wardens of their Church, to forward

a list of their names to the President of the Standing Committee, and also a list to the Secretary of the Convention, that they may be kept on file," and

Whereas, the foregoing provisions have fallen into total neglect, or disuse,
Resolved, That the following Canon be enacted :

CANON VI.

No Parish or Church which fails to comply with the provision of Sec. 1 Canon II, Title II, of the General Convention, nor any which neglects to forward to the Secretary of the Convention after each election of Wardens and Vestrymen, a list of the persons elected, shall be entitled to representation in this Convention, until admitted by a vote of the Convention.

Which was agreed to.

On motion of Mr. F. P. Elford, five hundred copies of the Journal were ordered to be printed.

On motion,

Resolved, That the blank in the Resolution appointing Committee to superintend printing, be filled with "three,"

And the Chair appointed Rev. C. C. Pinckney, and Messrs. E. McCrady and J. J. Pringle Smith, as the Committee.

On motion of the Secretary, the first Standing Resolution was stricken out.

The Minutes were then read and approved, and, on motion, after prayers by the President, the Convention adjourned, *sine die*.

THOS. F. DAVIS, *President*.

JOHN D. McCOLLOUGH, *Secretary*.

APPENDIX I.

The Bishop's Address

TO THE SEVENTY-EIGHTH ANNUAL CONVENTION.

Brethren of the Convention :

I now lay before you my Annual Address.

1867. May 12th., 3rd Sunday after Easter. In St Philip's Church in this city, I ordained to the Holy Order of Priests, Rev. John Johnson; Rev. C. P. Gadsden presenting the Candidate, and Rev. W. B. W. Howe preaching the sermon. Immediately after this I proceeded to Camden, and thence on the ensuing week to Spartanburg, arriving on Friday the 24th of May, and remaining there until the 27th of June, attending to my duties, as Professor of Ecclesiastical Polity in our Theological Seminary. The state of my health did not permit me to instruct from the text books, or to examine the students at length; I had, therefore, to confine myself to the delivery of public lectures. My brother Professors were kind enough to yield up the time to me, and so enable me to lecture to the entire school. I thus delivered nine lectures, averaging from an hour to an hour and a half each, and was enabled, I hope, sufficiently to bring the respective subjects before the minds of the students: I had also the benefit of private conference with them, in relation both to their studies and themselves.

On the 21st of June, Friday. I confirmed in the Church of the Advent, Spartanburg, seven white persons; and on the 24th, Monday, I preached, and admitted to the Holy Order of Deacons, Mr. John W. Motte, and Mr. Walter C. Guerry; Rev. Paul Trapier presenting the candidates.

June 27th, Thursday, In Cavalry Church, Glenn Springs, I preached and confirmed six white persons, the Rector reading the service.

June 30th, 2nd. Sunday after Trinity, Church of the Nativity, Unionville. I preached, the Rector reading the service.

On July 18th, Thursday. I left the Rev. Walter C. Guerry at Florence, while I went on to Cheraw, where on the 21st, and 5th Sunday after Trinity, I preached in St. David's Church, and confirmed three white persons, Rev. John W. Motte, the Deacon in charge, reading the service.

On July 25th, St. James' Day, Divine service was held in Trinity Church, Society Hill, I preached and confirmed two white persons.

On the 28th, and 6th Sunday after Trinity, I admitted to the Holy Order of Priests, Rev. P. D. Hay, Rev. Robert Wilson preaching the sermon, and Rev. A. Moore presenting the candidate. In the afternoon, Rev. A. Moore read the service, and the Rev. R. Wilson preached.

July 31st, Wednesday. Preached at Marion C. H. in the Presbyterian Church, which was kindly lent to us, Rev. Walter Guerry reading the service.

August 3d, Saturday. At Mar's Bluff, preached and confirmed three white persons. Holy Communion was administered. On Monday 5th, confirmed in private one sick white person. On this visitation I established a mission at Florence, and another at Marion, under the Rev. Walter Guerry, who preached at Florence twice on Sunday 28th, and twice at Marion, on Sunday 4th of August. I parted with this beloved young brother at Florence, on Wednesday 7th, saying "Bishop, I must bid you good bye; I feel very sick." On the next Saturday week, 17th, arriving at Bradford Springs, I found that his mortal remains had just been deposited in the church-yard at that place. So soon had God removed him from the work of his ministry. But he died in faith and love, and left behind him a memory dear to all who knew him.

On Sunday 18th, I preached in St. Philip's Church, Bradford Springs, in the forenoon, and on Monday 19th, the Rev. L. F. Guerry read the burial service, and I delivered a discourse over the mortal remains of Mrs. Hester Rembert, one of the communicants. Thus within the two days of my visit were there two sad funerals in this little Church.

August 25th, 10th Sunday after Trinity, forenoon. Preached in Church of the Holy Comforter, Sumterville, and confirmed seven white persons. In the afternoon, the Rector, Rev. L. F. Guerry, preached.

September 8th, 12th Sunday after Trinity, forenoon. In Trinity Church Columbia, Rev. J. M. Pringle preached and I confirmed nine white persons, belonging to Trinity Church, and one white person, belonging to Christ Church, the congregations of both Churches being present.

On September 11, Wednesday, Divine service was held in St. Stephen's Church Ridgeway, the Rev. William DuBose, Rector, officiating. There was no confirmation, and I was prevented from attending by indisposition and the inclemency of the weather. This Church has met with a great loss in the death of Mr. Edward Palmer, Sr.

September 14th, Winnsboro. Divine service was held in St. John's Church in the afternoon, Rev. C. B. Walker officiating.

September 15th, 13th Sunday after Trinity. I preached and confirmed three white persons, two of whom belonged to Trinity Church, Columbia. In the afternoon, Rev. Mr. Walker, preached.

September 17th, Tuesday. At night, in Church of the Good Shepherd, Yorkville, Rev. J. M. Pringle preached.

September 18th, Wednesday. Rev. J. M. Pringle preached in the forenoon, and at night I preached.

September 20th, Friday. At Rock Hill, Divine service was held in the Methodist Church, Mr. Pringle preached, and I confirmed two white persons.

September 21st, Saturday. Emmanuel Church, Chester; Divine service was held in the afternoon, and Rev. Mr. Pringle preached.

September 22nd, 14th Sunday after Trinity. Forenoon Rev. Mr. Pringle preached; afternoon, Rev. J. J. Sams preached; at night, I preached, and confirmed one white person.

October 11th, Friday, Christ Church, Greenville. Afternoon, Rev. Ellison Capers preached, present Rev. Messrs. Potter, DuBose and Capers.

On Saturday 12th, Mr. DuBose preached in the forenoon, and confirmed ten white persons. In the evening Mr. Drayton. preached.

On the 13th, and 17th Sunday after Trinity. Forenoon I preached and ordained to the order of Deacons, Mr. R. W. Memminger, Rev. Mr. Drayton presenting the candidate. In the afternoon Mr. Drayton preached, and at night the Rev. R. W. Memminger, preached.

October 16th, Pendleton, Wednesday forenoon. Rev. Mr. DuBose preached in St. Paul's Church.

On Thursday 17th, I preached and confirmed two white persons.

October 18th, Friday, Anderson, In Grace Church, Mr. DuBose preached, and again at night.

On Saturday 19th, he also held divine service and preached.

On the 20th, and 18th Sunday after Trinity, In the forenoon I preached and confirmed two white persons; Holy Communion was administered. At night Mr. DuBose preached.

October 23rd, Wednesday. In Trinity Church, Abbeville, Divine service, Mr. DuBose preached.

October 24th, Thursday. Divine service in the evening, and Mr. DuBose, preached.

October 25th, Friday. Rev. B. F. D. Perry, preached.

October 26th, Saturday. In the evening, Mr. DuBose preached.

October 27th, 19th Sunday after Trinity—I preached and confirmed five white persons. Holy Communion was administered.

October 29th, Tuesday. Divine service was held in St. Stephen's Church, Willington, Mr. DuBose preached, and I lectured on confirmation and confirmed seven white and eight coloured persons. Holy Communion was administered.

November 3rd, Laurens, 20th Sunday after Trinity. Divine service in the Church of the Epiphany. I preached and confirmed two white persons. In the afternoon Rev. Mr. Pringle preached.

November 30th, Saturday forenoon. In Zion Church Richland, I preached and confirmed one white person.

December 1st, 1st. Sunday in Advent. In St. John's Church Richland, the Rector, Rev. Wm. H. Hanckel, read service and I preached.

December 8th, 2nd Sunday in Advent. I preached in Church of the Holy Communion, Charleston.

December 13th, Friday. In the same Church, ordained to the Holy Order of Priests, Rev. B. F. D. Perry, Rev. Dr. Lord presenting the candidate, and Rev. Wm. O. Prentiss preaching the sermon.

December 15th, 3rd Sunday in Advent. Preached again in

the same Church, and confirmed five white and four coloured persons.

1868. January 5th, 2d Sunday after Christmas, Camden. In the Baptist Church I preached and confirmed four white persons.

January 12th, 1st Sunday after Epiphany—at Trinity Church, Black Oak—divine service was held. Present Rev. Messrs. C. P. Gadsden, Stevens and Roberts Johnson. Mr. Gadsden preached and I ordained to the holy order of Deacons, Mr. O. T. Porcher.

On Monday 13th, at Nazareth Chapel, (colored), Mr. Gadsden preached, and I confirmed thirty-eight colored persons.

Wednesday 15th, afternoon. Divine service was held at the Moorefield plantation. Mr. Gadsden preached, and I confirmed twenty colored persons.

Thursday 16th, Pineville. I preached in St. Stephen's Church.

January 19th, 2d Sunday after Epiphany—preached at the Church of the Epiphany, Upper St. John's, and confirmed six white and one colored person.

January 23d, Thursday forenoon. In Christ Church Parish Rev. Mr. Howe preached and I ordained to the order of Priests Rev. T. F. Gadsden. At night Rev. C. P. Gadsden preached.

January 24th, Friday. Rev. C. P. Gadsden preached and I confirmed three white persons.

January 26th, 3d Sunday after Epiphany, Charleston. Forenoon, preached in St. Philip's Church, and confirmed sixteen white persons. Afternoon, in St. John's Chapel, I preached and confirmed nine white persons.

February 2d, 4th Sunday after Epiphany. Preached in St. Luke's Church and confirmed twelve white persons.

March 1st, 1st Sunday in Lent. In Church of the Holy Cross, Stateburg—the Rector and the Rev. T. N. Lucas read the service and I preached and confirmed eight white persons.

March 15th, 3d Sunday in Lent. In St. Matthew's Parish, preached and confirmed three white persons.

March 22d, Barnwell—in Church of the Holy Apostles—I preached and confirmed one white person. On Tuesday, confirmed in private one sick white person.

March 25th, Wednesday, in St. Thaddeus' Church, Aiken, I preached and confirmed eight white and one colored person.

April 29th, 5th Sunday in Lent—in Trinity Church, Edgefield, preached and confirmed seven white and one colored person.

From Edgefield I proceeded to Savannah, to discharge the duties appointed to me by the presiding Bishop of the Church, as one of the consecrators of the Bishop elect of Georgia. Accordingly I arrived in that city on the morning of the first of April, but found to my extreme surprise and regret, that it had been determined that the service should be choral, and that preparations had been going on for more than a week to that end. As I deemed this wholly unauthorized, and am myself entirely opposed to the system, I resolved at once that I would take no part in the consecration. On the morning therefore of the day appointed, after having given due notice of my purposes, I took the steamer for Bluffton, and continued the visitation of my Diocese. But I wish here to express my sincere sorrow that this necessity was then forced upon me; it was very painful for me to differ with and separate from my brethren, and especially so, since my brother-elect to the Episcopate was approved by all, was to exercise his holy office side by side with myself, and I had gone to Savannah with much pleasure to hail a new Episcopal light, risen from my native State.

April 5th, Sunday before Easter. Preached in St. Luke's Church, Bluffton, and confirmed one white person; there being no other clergyman present, Col. Colcock kindly read the service for me. I was received here with the warmest demonstrations of religious affection. The people were oppressed and borne down with temporal trials and afflictions, and entirely without any spiritual guide; they seemed also thirsting for the waters of life, and really rejoicing to see their Bishop for the first time since the war. May God send them gracious mercies of providence, and restore to them spiritual influences in rebuilding their prostrated church.

April 12th, Easter, Forenoon. Preached in St. Helena Church, Beaufort, and confirmed seven white persons, the Rector reading the service and himself preaching in the afternoon. Holy Communion was administered. I had the pleasure of spending the week in this old Parish, in the house of my beloved brother, its old and venerated Rector. All things without were sad, and seemed almost hopeless, but the light of truth

was beaming in the hearts of the people, and their pure and tried devotion still clearly manifest. Their Rector refuses to leave them in their bereavements, but remains to uphold his people, and cheer them on to a higher and better world. May the blessing of God rest upon them all.

April 26th, 2d Sunday after Easter—in St. Paul's Church, Summerville, preached and confirmed four white and one colored person.

April 30th, Charleston. Confirmed in private one sick white person.

May 3d, 3d Sunday after Easter. In Georgetown, preached and confirmed nine white and one colored person.

May 6th, Wednesday. In Calvary Church, Charleston, preached and confirmed eleven colored persons.

May 8th, Friday. In St. Philip's Church—preached and confirmed eight white persons—three of them from St. Michael's.

May 10th, 4th Sunday after Easter. Preached in the forenoon in Grace Church, and confirmed seventeen white persons, four of whom belonged to St. Luke's Church. At night, in St. Mark's Church, Rev. C. P. Gadsden preached, and I confirmed ten colored persons.

The whole number of persons confirmed is, white 204; colored 90, total 294.

I have admitted to the Holy Order of Priests, the Rev. John Johnson, the Rev. P. D. Hay, Rev. B. F. D. Perry, and the Rev. T. F. Gadsden; and to the Holy Order of Deacons, Mr. J. W. Motte, Mr. W. C. Guerrey, Mr. R. W. Memminger, and Mr. O. T. Porcher.

There are now seven candidates for Orders in the Diocese: E. Edgerton, T. B. Davis, A. R. Stuart, S. T. Poinier, F. M. Hall, W. H. Campbell, and N. B. Fuller.

Account of Diocesan and Missionary funds entrusted to me: Convention Alms \$23 70; St. Jude's Church, Walterboro', \$5; St. Philip's, Charleston, \$198; Trinity Church, Society Hill, \$10; Church of the Advent, Spartanburg, \$25; Christ Church, Greenville, \$18 40; Grace Church, Anderson, \$10; St. Stephen's, Willington, \$7; Trinity Church, Black Oak, \$5; Christ Church Parish, \$7; Holy Communion, \$3; Grace Church, Camden, \$41; in all, \$353 10.

Expended of these funds since the last Convention: Rev. J.

M. Pringle, \$26; Rev. W. C. Guerry, \$25; Church of the Advent, Spartanburg, in payment of a debt due, \$130; Mr. F. M. Hall, \$45; due me at the last Convention, \$102 75; in all, \$328, 75. Leaving in my hands \$24 35.

Account of Seminary Funds entrusted to me: In my hands at the last Convention, \$31; received since that time, from the Rev. Dr. Payne, Schenectady, N. Y., \$79; Prince Frederick's Parish, \$22; Rev. John W. Motte, \$20; Florence, through the Rev. L. F. Guerry, \$7 50; Mrs. Wm. Gregg, \$50; through the mail from an unknown source, \$3; in all, \$212 50. Expended since that time for the board of the students, \$207; leaving in my hands, \$5 50.

I have given letters dismissary to the following clergymen: Rev. J. J. Roberts and Rev. John B. Campbell, to the Diocese of New York; Rev. H. L. Phillips and Rev. B. F. D. Perry, to the Diocese of Florida; Rev. John Elliott to the Diocese of New Jersey; Rev. L. C. Lance to the Diocese of Maryland; and Rev. James Stoney to the Diocese of Georgia

Since our last meeting, three of the Bishops of the Church have passed from the scene of their earthly labors, Bishops Hopkins, Scott and Hawks. The eulogy of the Bishop of Vermont has been pronounced so often by tongue and pen, that it needs no addition from me; he died full of years and honors. I have reason to know that he was generous, magnanimous and affectionate; no differences of opinion, nor divisions of position could impair his kindness, nor lessen his large heart. Bishop Scott was the gift of the Southern Church to the great cause of Missions, and was well fitted for the work; upright, persistent and energetic, he moved straight forward. He was not to be deterred by sufferings or dangers, nor overcome by difficulties, but was a faithful workman of the Lord Jesus. Permit me one reference. On the 8th of January, 1854, I aided in his consecration to his holy office, together with Bishops Cobbs and Elliott; there were four of us present then, only one is left; we are passing away.

Of Bishop Hawks, we know less—his career was apart from our own, but all that we heard of it was kind, gentle and peaceful. Let me say in passing, that these last two Bishops with myself, sprang from the same native soil.

You are aware how large a proportion of the colored population have been lost to our Church ; we are not however, without hope that a more established state of things, and a more mature judgment will bring many home again to their old fold. Those who remain are chiefly to be found in the congregations of St. Mark's and Cavalry in this city, and the missions now in vigorous operation in Middle St. John's and St. Stephen's Parishes, under the zealous and devoted ministry of Rev. Mr. Stevens, and the congregations also remaining in Upper St. John's.

Of the schools connected with the Freedman's Aid Commission, I believe the only two remaining are the one in Winnsboro' and that in this city ; this latter is in full vigor, and should it cease to be supported, would be a great loss to the cause of education among this people.

The Parochial School connected with the church of the Holy Communion, together with the Orphan Home established by the Rev. A. T. Porter, is a noble Christian enterprise, for the relief of suffering, and to afford education to those with whom it would otherwise be impossible. No one can understand the real value of this school—and especially the Home—to our own church, without passing through the country, looking into the real condition of things, and being informed how many parents' hearts have been relieved, and awakened to hope and life by the opportunities thus afforded to their children. I cordially commend it to your kindness and patronage.

The Seminary of the Church has passed through another year of its history. Its tenor has been even and satisfactory ; order and attention to duty with peace and kindness, have prevailed among the students. The Seminary, brethren, has fulfilled its purpose. It has furnished to the Diocese a school of instruction upon just and equal principles, and fairly represented a catholic institution ; it has sent forth laborers into the vineyard of our Lord, the fruits of whose ministry are already seen, and whose successful labors will be worked in with the history of this Diocese. Among the Professors there has been a common feeling and purpose, no alienations, and continued confidence. I take this opportunity to express my most sincere Christian affection for my brother Professors, and to bear my public testimony to their ability, faithfulness and zeal, and especially to their profound interest in the charge committed

to them and its bearing upon the cause of Christianity. In the face of all this, it is hard to have to say that the finances of the Seminary and the utter destruction of the means of the Church at large, seem to render it impossible that it can be any longer sustained by any resources within our reach. I commend the subject to your earnest consideration.

The whole condition of the church in the Diocese demands your calm and serious attention ; its prostration is even greater, perhaps, than it is understood to be. Let it be considered whether some plans may not be devised for increasing its contributions, and supplying with the means of life its scattered members. Let us all—clergy and laity—rise up to the thorough consideration of this subject ; it is the great spiritual duty before us. The Church is our noblest and purest inheritance, we must not let it fall. Times of trial, are times of grace, brethren ; they prove us, and they make us ; suffering demands faith, and faith looks up and rests on God. We are in a severe conflict ; it is the Church's test, and her opportunity. Let us hear the voice of Christ Himself, addressed to one of the early Churches under like trials of faith and heart—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

I feel, my brethren, that I ought not to close this address without some remarks upon the general state of the Church, and its application to ourselves. There seems to be an unusual restlessness of the public mind both in politics and religion. In the former there is indicated a dissatisfaction with existing institutions, and strong tendencies to democratic development ; in the Church on the contrary, there seems to be an increasing disposition in favor of visible constitutions, and a more ornate culture of external administration and worship. Extremes in this direction are producing extremes in the opposite, and thus there are engendered violent antagonisms, unfavorable to calm thought, conservative influences and just conclusions. You understand me as referring to the subject sufficiently indicated under the general designation of Ritualism. I seek to avoid everything that may produce exacerbations of mind or undue feeling of any kind, and shall not consider the subject in reference to any circumstances and extreme cases. I believe that our condition in this Diocese, thank God, enables us to pass by these, and be

actuated by quiet, sober, and I trust, holy thought. I beg your consideration of a few just principles. The value of the Episcopal Church to us is not to be determined by considering it as a single and separated body with its peculiar constitutions; but as it really is, a pure, central and integral branch of the Church Catholic of Jesus Christ. As such, it has no limitations in its applications, but goes out for its truth and authority to the primal fountain of divine revelation, and is capable of universal expansion. I cannot now undertake the heights of the great arguments by which all this can be established in our favour; we are limited to the point of divine worship. It is well known that our devotional service is ritual,—we worship in regularly constituted, recognized and accepted forms of prayer. In some respects there may be disadvantage in this, but the controlling benefits, we think, should be obvious to every reflecting mind. These are not merely incidental, as securing an understood and holy worship, both for minister and people, and other immediate ends that might be mentioned; but chiefly in securing to us a divine worship baptized in the holiest truths of revelation. We may fairly say that our liturgy, taken throughout, is not only a prayer, but a doctrine; the distinguishing and perfect truths of redemption and eternal life are incorporated with the whole, and wrought in with especial beauty and the purest proportions of faith. Thus, the glorious revelations of our salvation by Christ, mingle themselves with the heart's purest aspirations, and the great end of prayer is attained in producing union with God. In the highest and holiest manner we are hereby made not christians only, but theologians; unconsciously to ourselves and without any formal action of the understanding, divine truth interweaves itself with the heart's sensibilities, and light purifies feeling. I sincerely believe that this is the grand truth of our public worship; we herein not only pray to God, but are taught how to pray—to whom, in whom, and by whom; all the means and proportions of access, to the throne of God are observed, and the soul stands erect in her conscious sense of holy union with the Father of Spirits, through the redemption that is in His Son Jesus Christ. Now the just efficacy of prayer lies in these truths, and its application to us in the strength of faith and unobstructed purity of spirit with which we enter into this sacred worship. We must have directness of mind and absorbing influence of feeling

in this great work of the soul's access to God ; whatever clouds the vision of faith, whatever disturbs purity of heart, whatever misdirects the attention of the worshiper, impairs the effect of holy devotion. Nothing that gratifies the taste or captivates the imagination—nothing that is merely external or sensuous, however pleasing it may be, can repay the soul for the loss of its direct access to the throne of God, and the sources of life and strength. I believe that the system called Ritualism does this, and under the profound conviction of this truth, I stand forth as the inflexible advocate of simplicity of worship, in the name of our Lord Jesus Christ, and submit to your godly judgments the principles I have expressed.

Let me now consider the subject as it applies to ourselves. I refrain from elaborate arguments on the one side or the other. I decline entering into circumstances, defining party positions, or urging specific measures. Our true freedom from error and excess will, I trust, my brethren, be found in a steady adherence to our diocesan principles. Thank God, we can afford to appeal to principles higher and better, and to rest in them our security for right conduct. There is something to us dearer than party-strife. We all feel that for years past, unconsciously to ourselves in some measure, there has been growing up among us a felt sense of catholic unity, drawing us nearer together in the bonds of Christian fellowship. Experience of much common suffering, mutual, heart-felt trial, poverty, disappointment, and desolation of spirit, have bound us more closely together. We have been taught to seek alleviation of human suffering in divine consolations, and our earthly enjoyments in the chosen ties of sympathizing humanity. These results have in their effects reached and established the condition of our Diocese. As Churchmen, we live and legislate in peace and love. I sincerely believe that there is not one of us whose heart would not feel pain to hear in our midst the rising notes of discord and strife. We feel that we are doing better, and living nearer to Christ. With distinct intelligence and after effectual experience, we have accepted our present condition as a blessing from God. Differences of opinion among us there are, and must ever be ; but we surrender our specialties to the higher claims of a purer Christianity. I am persuaded that this course has the testimony also of divine wisdom. Truth is wrought into the practical understanding by the

benefits of community, and knowledge searches for her treasure in the offices of charity ; brotherly union then furnishes the heart with feelings of joy and replenishes the mind with divine truth. This is our security, I humbly trust, against the introduction among us of extreme opinions and violent party measures. Let us recognize the blessing of our position—let us rest with assured faith under the sacred and protecting influence of Christian union, let us enlarge our hearts to catholic standards and cultivate always truth, unity, liberty, and love. We have received from God, brethren, a rich blessing of holy brotherhood. It is more to a Christian Church than wealth or dignity ; it is higher, purer, more sacred ; it is full of earthly consolations and heavenly hopes ; it is to us our gift of grace. Let us lift up our hearts and say *Esto perpetua*.

Very affectionately, your brother in Christ,

THOMAS F. DAVIS.

APPENDIX II.

Parochial, Missionary and other Reports.

ST. PHILIP'S CHURCH, CHARLESTON.

REV. W. B. W. HOWE, RECTOR.

[*For Statistics, see Table appended.*]

In addition to the statistics reported, the Rector would add, that ladies from the congregation visit the Ward in which the Church is situated, to find out the poor and sick, and to minister to them according to their ability. To supply them with the money necessary to carry out their Christian work, the offertory on the 3d Sunday of each month is used. They have already done, we hope, much good both to soul and body.

The Rector would notice also the gift of a beautiful chancel window from a parishioner. Through the generosity of the same parishioner also, we are in hopes, in a few months, to hear within our sanctuary, the sound of the organ once more. We thank God for putting it into our friend's heart thus to adorn the place of His rest, and to add to the impressiveness of public worship, by so important a contribution to the music of the Church, as the gift of an organ.

Children of the congregation catechised in Advent and Trinity seasons.

ST. JAMES, SANTEE.

[*No Rector.*]

ST. ANDREW'S PARISH.

[*No Rector.*]

ST. BARTHOLOMEW'S PARISH.

[*No Rector.*]

CHRIST CHURCH PARISH.

REV. THOMAS F. GADSDEN, RECTOR.

[For Statistics see Table.]

There are many irregular attendants not included in report. I have kept up, since February, 1868, monthly and occasional missions to the freedmen on the plantations, as the Parish Church is in ruins. About 100 have attended, and Sunday Schools have been held for their children. I superintend the white Sunday School, and teach in it every Sunday.

I am distributing in the Parish, Bibles and religious papers, and of Prayer Books about 100.

The Bishop ordained me to the Priesthood in this Chapel, January 23d, 1868.

Among the 1000 and more freedmen in the country around, I have not been able to discover that any of the sacraments of the Church are ever administered.

I have been assisted by my brother, Rev. J. R. Fell, once a month and at other times.

Many colored children are catechised every Sunday.

ST. JOHN'S, BERKELEY.

[No Rector.]

ST. THOMAS' AND ST. DENNIS'.

REV. E. C. LOGAN, RECTOR.

[For Statistics see Table.]

Services, chiefly for the negroes, are held at three other points besides Cainhoy. Number of times, 25.

ST. HELENA PARISH, BEAUFORT.

REV. J. R. WALKER, D. D., RECTOR.

[For Statistics see Table.]

Besides the families reported, 8 non-Episcopal families attend our services, more or less regularly.

PRINCE GEORGE'S, WINYAW.

REV. A. GLENNIE, RECTOR.

[For Statistics see Table.]

PRINCE FREDERICK'S, PEE DEE.

REV. R. TRAPIER, RECTOR.

[For Statistics see Table.]

ST. MICHAEL'S CHURCH, CHARLESTON.

REV. P. T. KEITH, RECTOR.

[For Statistics see Table.]

ST. MARK'S, CLARENDON.

[No Rector.]

ALL SAINTS', WACCAMAW.

[No Rector.]

ST. LUKE'S PARISH.

[No Rector.]

ST. MATTHEW'S PARISH.

REV. S. MELLICHAMP, RECTOR.

[For Statistics see Table.]

Notwithstanding the many drawbacks incident upon the ruined condition of the country, yet I humbly trust there has been some progress among us, at least in spiritual knowledge and the grace of God, and Christian stability.

Children catechised occasionally throughout the year.

ST. DAVID'S, CHERAW.

REV. J. W. MOTTE, MINISTER.

[*For Statistics see Table.*]

My report dates from the 26th of June, 1867; up to which time Lay reading had been performed in St. David's Church. Subsequent to this date, regular clerical ministrations have been had, with the exception of one Sunday.

The monthly catechising was not commenced until near the close of the past year, omitted during the winter months, and not resumed until a short while since. This will account for the few times given in the record.

CHURCH ON EDISTO ISLAND.

REV. WM. JOHNSON, RECTOR.

[*For Statistics see Table.*]

I have found it impossible to give in my statistical report, a statement under each head, which would not mislead in conclusions relative to the colored people. Under the head of Baptisms there was no difficulty. But with regard to marriages, while I have joined ten couples in matrimony, not one of either party was in any way connected with the Church. And as to reporting families, I may say there is not one family, though I might enumerate many individuals. Their gregarious movements do not seem to be under the influence of any heads of families as such.

It gives me satisfaction, however, to be able to say in regard to this class of people, that there is a better prospect than I have hitherto seen, since my return to the Parish. At the time of my last report, there had been only one occasion of their coming to Communion. Since then they have been present frequently in small numbers; and at the last celebration, more than fifty communed. On the same day I baptised the seven reported.

CLAREMONTS, STATEBURG.

REV. R. WILSON, RECTOR.

[*For Statistics see Table.*]

The large colored congregations reported last year, disappeared, *en masse*, and without notice, on Whitsunday, 1867.

They are now organized as the "African Episcopal" Congregation, have a place of worship erected in sight of the Church, and have never given me, since the day they left, the slightest opportunity to minister among them. Of the eleven colored attendants now reported, only two are freedmen; the rest being well-educated persons who were never slaves. None of this latter class have proven unfaithful to the Church.

The amount reported under head of Diocesan Contributions, is part of assessment for expenses of trial of Rev. T. S. Arthur.

ST. PAUL'S, RADCLIFFEBORO', CHARLESTON.

REV. W. W. LORD, D. D., RECTOR.

REV. C. HANCKEL, D. D., HONORARY RECTOR.

[*For Statistics see Table.*]

In the scattered and fluctuating state of the congregation it is impossible to ascertain the exact number of communicants.

TRINITY CHURCH, COLUMBIA.

REV. P. J. SHAND, RECTOR.

[*For Statistics see Table.*]

Public worship has been held on every Sunday in the year and on every Friday and Festival occasions except when unable to have them attended to. For three months in the autumn and winter I was prevented from officiating by an affection of my throat, and during that period my Church was kindly supplied by Rev. C. E. Leverett and Rev. C. B. Walker. Our Sunday School fluctuates as to number of scholars and teachers, so that no definite report can be made in the matter. The quotas of the Church for Bishop's fund for 1866 and 1867 amounting to \$100 were paid. Contributions for other objects have not been made because of the impoverished condition of the congregation.

ST. PAUL'S, PENDLETON.

REV. A. H. CORNISH, RECTOR.

[*For Statistics see Table.*]

CHRIST CHURCH, GREENVILLE.

REV. ELLISON CAPERS, MINISTER.

[For Statistics see Table.]

GRACE CHURCH, CAMDEN.

REV. JOHN JOHNSON, RECTOR.

[For Statistics see Table.]

On the night of May 29, 1867, this Parish met with a severe loss in the burning of its Church. The Parish records together with the communion table, plate, vestments, hangings, chairs and cushions were saved, but the building was totally destroyed without any insurance. Coming at any time, such an event would be saddening in the extreme ; now, it is afflicting ; yet we know it has come upon us from a Father's hand, and we strive to feel, as well as to bear it. Our prayer is that it may be improved by us, with the sanctifying influences of the Spirit, to our gain, and not be suffered to work for our discouragement or decline. Our fellow Christians of Camden—Presbyterians, Methodists and Baptists, charitably and promptly offered us their churches for occasional worship ; and we most thankfully availed ourselves of the offer of the Baptist Church. There, without interruption, service was held the Sunday after the fire, and thenceforward regularly every Sunday, twice a day, excepting the fourth Sunday in each month, when afternoon service was held in the Methodist Church. This arrangement continued throughout the summer and winter.

Towards the end of March we leased a building known as the Pine Grove Academy, and fitted it up as conveniently as possible for a place of worship. The first service held there was on the 5th Sunday in Lent, 29th March 1868—just ten months after the burning of our Church. Here we must be content to remain, waiting on the Lord until He blesses us with means to build a Church, such as we desire.

Before occupying the Academy, and while part of every 4th Sunday was lost to our congregation, I undertook, by advice of the Bishop and with the consent of the Wardens and Vestry of

Grace Church, to supply with a service on the fourth Sunday of every month, the congregations of St. Philip's Church, Bradford Springs, and St. Matthew's Chapel, Providence, distant from Camden respectively 15 and 20 miles. These services, which were begun in January, will be continued (D. V.) during this year. They may be found reported with other matters in detail under the appropriate head.

The Sunday School of Grace Church has been greatly under obligation to the remembrance of a few zealous communicants of our Church in Wilmington, Delaware. At their suggestion the collections made by a flourishing mission Sunday School, to the amount of \$55 80, were remitted to me, as a donation to be applied towards purchasing Library books. The remittance came through Bishop Lee of Delaware; it has been expended according to intentions and has given great pleasure. A donation of \$105 for the poor of the Parish was also received by me from Mr. Welsh of Philadelphia, acting for Christ Church, Erie Pa., and this also has been gratefully received and carefully expended. Such evidences as these should go far to convince us of the warm Christian interest manifested by many of our Northern Church people towards this impoverished section. May God hasten the day when we may all once more "love as brethren."

Other donations, made from various quarters of the Church, North and South, in aid of our rebuilding fund, have been received almost entirely by the Bishop and acknowledged by him.

TRINITY CHURCH, SOCIETY HILL.

REV. P. D. HAY, RECTOR.

[*For Statistics see Table.*]

Although the Parish has suffered pecuniarily by disastrous seasons and otherwise, yet it will be seen, that in proportion to its size, it has not been backward in alms offering, etc.

There is a warm interest exhibited in the Church and her services by those who are unconnected with her, while the regular members give token of growing earnestness by the increasing attendance, not only upon Sundays, but also upon holy days.

I have exchanged services four times with the Rector (elect) of St. David's, Cheraw, and officiated once at Grace Chapel, Chesterfield District, administering the sacrament of the Lord's Supper each time. The Right Reverend, the Bishop of Texas, preached for me morning and evening on Trinity Sunday, as he also did the first Sunday in Advent. The Rev. A. Smedes, D. D., took part in the Easter services, preaching for me twice.

HOLY TRINITY, GRAHAMVILLE.

REV. E. E. BELLINGER, MISSIONARY.

[*No Rector.*]

[*For Statistics see Table.*]

TRINITY CHURCH, EDGEFIELD.

REV. E. T. WALKER, RECTOR.

[*For Statistics see Table.*]

The Church has been newly repaired, shingled, painted, carpeted, and the pews and chancel remodelled.

The entire cost, \$700. All paid for.

The ladies of the Church have on hand some money, and with what they hope to realise this summer, will repair the Rectory.

ST. JOHN'S, FAIRFIELD.

REV. R. W. MEMMINGER, MINISTER.

[*For Statistics see Table.*]

Connected with this Parish is the Church of St. Stephen's, Ridgeway. According to the arrangement made by the vestry of this Parish the 2d and 5th Sundays of every month are given to the congregation at Ridgeway. The congregation comprises five (5) families: 20 communicants and 5 non-communicants, all white.

Having not assumed the duties of this Parish until the 10th of January last, I have been unable in some respects to make a

full report. The number of Sundays, and times of public worship, I have only reported from the time of my taking charge of the Parish.

ST. PHILIP'S, BRADFORD SPRINGS.

REV. JOHN JOHNSON, RECTOR.

Since taking charge of this Parish in January last, I have held a morning service once a month on the 4th Sundays. The congregation is small but very much attached to their Church and its services, regular in attendance and grateful for the public means of grace. It numbers only 10 white communicants and 2 colored, total, 12. The total average attendance which may be expected is from 25 to 30 persons.

On the afternoons of those days when divine service is held in St. Philip's I am holding services customarily at St. Mathew's Chapel, Providence. The congregation is very small, but earnest and growing. I find an average attendance of 12 to 18 persons may be expected.

TRINITY CHURCH, ABBEVILLE.

REV. WM. P. DUBOSE, RECTOR.

[*No Report.*]

ST. THADDEUS' CHURCH, AIKEN.

REV. J. H. CORNISH, RECTOR.

[*For Statistics see Table.*]

On the 12th of May, 1867, I officiated by special request, in the Church at Rockville, Wadmalaw Island, A. M. and P. M., and administered the Holy Communion to nine whites and twenty-five colored. On the same day administered the Holy Communion to sick persons, private, twice.

May 19, officiated in a private house at Toogoodoo, and administered the Holy Communion to 13 whites and 2 colored.

In July, at the request of the Vice-Chancellor of the University of the South, I visited several of the principal cities of Geor-

gia and Alabama on business connected with that Institution, than which, there is none in which the Church, and especially the Southern Dioceses, should manifest a livelier interest.

Since January, 1867, there has been a general exodus from Aiken of most persons who had sufficient means to take them where the necessities of life are more easily procured by labor, or whose health would permit them to leave. In this way the congregation of St. Thaddeus' Church has lost 13 families and 25 communicants.

The contributions, communion alms and weekly offertory reported, indicate the ability of the remaining portion of the congregation, and the liberality of the numerous visitors from the North.

ZION CHURCH, RICHLAND.

[*No Rector.*] *

CHURCH OF THE EPIPHANY, LAURENS.

[*No Rector.*]

GRACE CHURCH, CHARLESTON.

REV. C. C. PINCKNEY, RECTOR.

[*For Statistics see Table.*]

Our contributions have been limited to domestic objects: to the Theological Seminary, the struggling Churches in our Diocese, and the poor of our city. A society for "the relief of the poor, the sick and the stranger," was organized in the winter, and has worked with marked success. The Rector has had the earnest co-operation of his congregation in this matter. Twelve ladies act for a month as District Visitors. They have explored some Wards of the city, street by street, and search out the deserving objects of charity. They visit the poor and sick and aid them with weekly supplies of money, provisions, groceries, clothing, fuel and medicine. They encourage them to send their children to Sunday and day schools, and furnish shoes and

*See Report of Rev. W. H. Hanckel, Rector of St. John's Richland.

clothes when needed. The congregation supply the funds. We have spent about \$500 since the 10th of February and visited about 140 families monthly. Many of these are silent sufferers, who have never known want, and never learned to beg. In such cases "it is more blessed to give than to receive."

ST. LUKE'S, NEWBERRY.

[*No Rector.*]

CHURCH OF THE ADVENT, SPARTANBURG.

REV. J. D. M'COLLOUGH, RECTOR.

[*For Statistics see Table.*]

We have continued to be indebted to my brethren, the Rev. Professors Trapier and Hanckel for a supply of regular services on alternate Sundays, and during my occasional absences on week days; sixty-one of those reported are theirs, including only a few by the Rev. T. F. Gadsden, and the students of the Seminary, as Lay readers.

One of the students has visited regularly the District Poor House, we hope and believe not without profit.

The Parochial School continues in successful operation, and is *the* work of this Parish. The ladies who have undertaken it have devoted themselves to its interest with zeal, faithfulness and perseverance, and the progress of the children both in letters and in Christian knowledge, has been all that could be expected.

Could Christian people realize the comfort and support afforded to a minister by the aid of such a band of "fellow helpers," we think it would add another to the higher and holier incentives already existing, to work thus for Christ and the Church.

CHURCH OF THE HOLY COMMUNION, CANONSBORO'.

REV. A. T. PORTER, RECTOR.

[*For Statistics see Table.*]

I have established a Parochial school, which has been open since the 9th of December, 1867. It consists of 300 children and 3 male and 7 female teachers.

Also a Church Home for boys, chiefly composed of children of our fellow citizens who have been reduced by the war from wealth to poverty—many orphans or half orphans—at a cost of \$800 per month for the two, chiefly contributed by friends in Baltimore.

CHURCH OF THE HOLY APOSTLES, BARNWELL.

REV. B. B. SAMS, RECTOR.

[*For Statistics see Table.*]

CALVARY CHURCH, GLENN SPRINGS.

REV. C. F. JONES, D. D., RECTOR.

[*No Report.*]

GRACE CHURCH, ANDERSON.

REV. A. H. CORNISH, MISSIONARY.

[*For Statistics see Table.*]

Holy Communion administered ten times in public and four times in private.

With two exceptions when sickness and unpropitious weather prevented, divine service has been held at Grace Church, on the second Sunday of each month, and on several week days. God grant that this Parish may soon be favored with what they earnestly desire, more frequent services.

CHURCH OF THE REDEEMER, ORANGEBURG.

REV. S. MELLICHAMP, RECTOR.

[*For Statistics see Table.*]

ST. JUDE'S CHURCH, WALTERBORO'.

REV. E. E. BELLINGER, RECTOR.

[*For Statistics see Table*]

In addition to the services reported I officiated at twenty-four Union prayer meetings, and had service nine times for the

colored people, in all thirty-three times. On as many days, during the period covered by this report, I officiated in Walterboro', on twenty-six Sundays and seventy-six other days, in all one hundred and thirty-two times, preaching one hundred and seventeen times. I also preached in St. Luke's Church, Charleston, three times on two Sundays; at Summerville two times on a Sunday, and at Combahee three times on one Sunday and one other day, and two times to the colored people at Mr. Thorn's on Ashepoo river. Since May 8th, 1867, I have officiated in all on fifty-one Sundays and one hundred and ten other days, two hundred and twenty-seven times, preaching two hundred and twelve times. The amount credited to Diocesan Missions was collected for the Protestant Episcopal Society.

CHRIST'S CHURCH, MAR'S BLUFF.

REV. A. MOORE, RECTOR.

[For Statistics see Table.]

TRINITY CHURCH, BLACK OAK.

REV. P. F. STEVENS, RECTOR.

[For Statistics see Table.]

I herewith submit my annual report. The most important facts to be noticed are first, the extension of my field of labor since my last report; and secondly, the entering a candidate for orders in the Training School. The congregation of Trinity Church, Black Oak, finding themselves so reduced in their pecuniary resources as to be no longer able to maintain my salary at the amount they thought necessary, to wit: \$600, proposed to St. Stephen's, Pineville, to unite with them, Trinity Church to pay two-thirds of the salary and to have service two Sundays consecutively, St. Stephen's to pay the remaining third of salary and to have service one Sunday in every three. The proposition having been accepted by all parties I commenced my services in Pineville on the first Sunday in December. My report therefore takes in St. Stephen's only from December 1st to date.

As you see by the report and know from your own experience I found that congregation but a very small one. In connection

with it, however, I find the labors of my predecessors have attached many of the colored people to our services, and I have a large congregation, as many as our present house for service can accommodate, with some thirty-odd communicants. If it please God to prosper me and give me the means I will build a Church expressly for this people, when, I make no doubt, many more of the numbers who once were connected with us will again be drawn to us. The field of labor here is an exceedingly interesting one, and I hope by God's blessing, will prove a productive one. My labors among the colored people of my other Parish still go on, notwithstanding the moving to and fro; I have at "Nazareth Church" full congregations with, I trust, an increasing interest on the part of regular attendance and a widening influence on the surrounding population. My communicants there number nearly ninety. My other Church, "Emmanuel," is slowly progressing. Thanks to the kindness of my brother from St. Luke's and his liberal congregation, I have received money enough to secure the erection of the Church, and I had hoped to report it completed by this Convention; but various causes have retarded it. We have been worshipping regularly for the last three months in the open air before its gradually accumulating material. So soon as we can occupy it, I look for a large and interested congregation. We now have something like forty communicants.

In connection with this work, I report the arrangements I have made respecting a candidate for Orders. Frank C. Ferguson, freedman, having notified me of his desire to enter the ministry, and the same having been approved by yourself, in conformity with your instructions I endeavored to devise some plan for his proper education. On application to the Evangelical Educational Society, they at once consented to aid in his education, and recommended his being sent to the Training School in Raleigh, N. C. Upon writing to Dr. Smith, the Principal of that School, I found his terms so liberal that I determined to accept them immediately, and accordingly Frank started for Raleigh on the 6th of April. The Evangelical Society has engaged to pay \$150 per annum for his board and clothing so long as he shall continue a satisfactory student, and upon testimonials of your approval of him and the arrangement.

A second young man, of very high character, and I hope of true piety, has expressed his desire of entering the ministry, if possible.

In my report, I have only given the last year's contribution of Black Oak, under the head of Salary. Next year, if I live, I will give to each their quota. Under the head of "other parochial objects," is \$25, given by individual members of the congregation for "Emmanuel Church."

I would also mention that the contribution of the colored members all come from "Nazareth Congregation." As this is the only really organized congregation, I have not taken collections from the others as yet, but expect to do so very soon to aid in the building of their Churches.

CHURCH OF THE GOOD SHEPHERD, YORKVILLE.

[*No Rector.*]

ST. MARK'S CHURCH, CHESTER.

[*No Rector.*]

ST. LUKE'S CHURCH, CHARLESTON.

REV. C. P. GADSDEN, RECTOR.

[*For Statistics see Table.*]

Two Bible classes have been conducted by the Rector weekly, one for young men and one for ladies. A prayer meeting is held weekly at one of their houses, for the colored members of the Church, which is well attended.

Besides the services in St. Luke's Church, I have preached elsewhere, in various Churches, twenty-four times. A parish library has been established, in connection with St. Luke's Church. I have paid weekly visits to the school of Mrs. Pinckney, and held religious services for the young ladies. I have also visited the Franklin Street School for colored children every Friday, and had prayers and catechised.

CHURCH OF THE HOLY COMFORTER, SUMTER.

REV. R. WILSON, MINISTER.

[*See Table, for Report of Services.*]

ST. JOHN'S CHURCH, RICHLAND.

REV. W. H. HANCKEL, RECTOR.

[For Statistics, see Table.]

I am sorry to report St. John's Church as being in a very depressed condition. Since 1863, it has lost by death and removal, ten families, and many of its most active and earnest members, while few or none come in to fill up the gaps made by these causes. On the first of June last, I commenced holding services at Zion Church, Wateree, on Sunday afternoons, and continued to do so until the advance of the season made it impossible. I resumed these services at Zion's Church, March 29th, and will continue them (D. V.) until prevented by the same cause. I have been much encouraged at this point, by good and attentive congregations.

CHRIST CHURCH, COLUMBIA.

REV. J. M. PRINGLE, RECTOR.

The number of services in the Parish has been diminished by the missionary appointments of the Rector.

At the Chapel near Millwood, four miles distant from the city, services have been held every fortnight on Sunday afternoon. At this point in the neighborhood, among their country neighbors, three Christian ladies of the Church have done a good and excellent work of no ordinary missionary interest and usefulness. They have taught a Sunday School, numbering twenty-five white children and young persons of both sexes. Through their efforts among these people, I do not doubt that influences have been exerted upon them and among them, which will manifest their beneficent results in a better world.

I baptized at this Chapel about thirty white children, and also several colored infants, whose parents attended the services.

I baptized also one young woman and two elderly persons, an aged couple, whose application to be received into the ark of Christ's Church appeared to be marked by an affecting earnestness of feeling, and, as I hope, Christian conviction.

In July I commenced, by the Bishop's appointment, my work as missionary to the Churches in Newberry and Laurensville, and to the village of Lexington.

My monthly visits to these places have been as regularly made as circumstances permitted.

The Church buildings in Laurensville and Newberry are in a ruinous and dilapidated condition. The congregations are desirous of making the necessary repairs, and movements have been inaugurated for the purpose, and if followed up will, I am sure, be perfectly successful through the blessing of God, upon sincere endeavors to promote His glory and service.

The Bishop visited the Church in Laurensville, preached and confirmed two persons. I have baptized four children. In Newberry I have baptized two infants. In both of these Churches (St. Luke's, Newberry, and the Epiphany, Laurensville,) I have alternately administered the Lord's Supper in the course of my visits, which I regret to say were interrupted at the beginning of the present year by sickness in my family, detaining me unavoidably at home.

In Lexington village there are four families belonging to the Church. There is no Episcopal Church. I have held my services in the Methodist Church and in the Court House, and also in private houses.

I frequently preached four times on each occasion of visiting the village, and the congregations were composed of the residents and adjoining community, who thus made up an encouraging and interesting attendance on my ministrations.

I had also service among the colored people, who requested this duty at my hands in consequence of their being unprovided with pastoral teaching or care.

CHURCH OF THE NATIVITY, UNIONVILLE.

REV. J. D. M'COLLOUGH, RECTOR.

[*For Statistics see Table.*]

Of the services reported, just one-half were performed by me. A member of the congregation continues to perform very acceptably the office of Lay Reader, and to him we are indebted for the other half, including a few by brethren of the clergy.

A Sunday School was kept up a short time during the year, but so very few, either of communicants or children, reside near the Church, that it is difficult to sustain it.

Unfortunately for the upbuilding of the Parish, its members are scattered over the District, dwelling not only remote from the Church, but from each other; and it is obvious how this state of things must interfere with organic parochial life and work. Those who are privileged to repair regularly to the courts of the Lord's house, are few in number; and yet there is life, and energy, and devotion, to guarantee future growth and development.

CHURCH OF THE EPIPHANY, UPPER ST. JOHN'S.

REV. R. P. JOHNSON, RECTOR.

[*For Statistics see Table.*]

Services have been also held on plantations, and elsewhere, thirty-nine times.

A colored school has been established in Eutawville, with an average attendance of between sixty and seventy children. During the summer it was taught by myself and a few of my lady communicants in turn, as *voluntary assistants*. Since then, through the interest and liberality of friends at the North, it has been placed on a more permanent footing, and is now in successful operation. The School is opened by myself every morning with suitable religious exercises, and on Fridays a portion of the time is given to catechetical instruction. On Sundays, some of the children are also assembled and receive religious teaching. An out-building, given by a gentleman of the congregation, has been removed to a suitable locality, and fitted up (with assistance from abroad) as a school-house, and which I also propose to use as a Church building for the colored adults, until better arrangements can be made.

Our Chapel in Eutawville for the white congregation has been enlarged and made more comfortable.

ST. STEPHEN'S CHURCH, PINEVILLE.

REV. P. F. STEVENS, RECTOR.

[*For Statistics see Table.*]

ST. PAUL'S CHURCH, IN ST. GEORGE'S DORCHESTER.

REV. J. J. SAMS, RECTOR.

[For Statistics see Table.]

The Report embraces my acts as Rector of St. Paul's Church, at Summerville, from October 1st, 1867, to January 1st, 1868. The nine previous months of 1867 I was in charge of the Episcopal parishes of Yorkville and Chester. I held occasional services at Rock Hill, and semi-monthly services at the Alms House in York, making in all 138 services. I baptised in Yorkville three white children, and in Chester, two. One white person was confirmed in Chester, and two at Rock Hill.

ST. STEPHEN'S CHURCH, CHARLESTON.

REV. J. M. GREEN, RECTOR.

[For Statistics see Table.]

I have quite an interesting class of young ladies, which meets every Friday afternoon for biblical instruction.

ST. JOHN'S CHURCH, FLORENCE.

REV. L. F. GUERRY, MINISTER.

[For Statistics see Table.]

CHURCH OF THE ADVENT, MARION.

REV. L. F. GUERRY, RECTOR.

[Statistics blended with those of St. John's, Florence.]

This Report extends no further than the 24th of November, at which time I took charge of my present missions. In addition to the Sunday School at Florence, is also a Bible class of young men. At Marion the number of children is so small that I have not been able as yet, to have any regular School; but hope to do so during the summer, as there will be a few more to add to the present number.

From the meeting of the last Convention to the time above named, I officiated in Sumter and at Bradford Springs, keeping open, at the same time St. Matthew's Chapel, Providence, where I preached every other Sunday. Service was held regularly every Sunday, both morning and afternoon, when not prevented, and up to the time of leaving, I had officiated, and preached thirty-seven times, besides four other times, of which two were in Camden, one in St. Mark's Church, Clarendon, when I also baptized a white infant, and one at the residence of Mr. McBride near Mayesville on the Wilmington and Manchester Railroad. In addition to these services, I have also been called back to Sumter, since removing to Florence, and have solemnized three white marriages, two of which were in my charge at Bradford Springs and Providence, and one in the town of Sumter. I also read the burial service, once at Bradford Springs, and once in Sumter, before resigning the Church there.

ST. JOHN'S (MISSIONARY CHAPEL,) CHARLESTON.

REV. A. W. MARSHALL, D. D., MISSIONARY.

[*For Statistics see Table.*]

The Lord's Supper has been administered, on the 3rd Sunday of every month, Christmas, Easter, Whitsunday and Trinity Sunday, also 27 times in private to the sick. I have held a weekly service at the Chapel of the city Alms House.

\$97 have been raised for the organist and the chapel reshingled at a cost of \$362 13 which sum was raised by subscription. The plastering and other repairs are deferred to more prosperous times.

CALVARY CHURCH (COLOURED,) CHARLESTON.

REV. W. O. PRENTISS, RECTOR.

[*For Statistics see Table.*]

This Parish may be considered as slowly improving. The evil influences which have been operating against it are somewhat lessened. The migratory character of the population

which composes it, is a great hindrance to its permanent prosperity, and renders it difficult to obtain correct Statistics.

ST. MARK'S CHURCH (COLOURED,) CHARLESTON.

REV. J. B. SEABROOK, RECTOR.

REPORTS OF CLERGYMEN.

REV. J. G. DRAYTON.

My dear Bishop :—Since my last Report I have officiated regularly in my Parish at Flat Rock, N. C., until November the 17th. From that time until the present date, I have aided my brethren in Charleston in various ways, besides doing a good-deal of Parochial work among the sick and afflicted. I have preached on thirty-two occasions. Read Prayers as often. Administered the Communion on eight Sundays, and twice in private. Officiated at three funerals. Performed the marriage service once and baptized one white child.

I have been able to do nothing in St. Andrew's. The authorities still use the Church for political purposes, and where the Gospel was once preached, the voice of blasphemy and profanity is now heard. The door of the Vestry has been taken from its hinges, set in front of the Chancel, and used as a registering table, while the filth accumulated upon such occasions is left undisturbed. The Parsonage which *might* have been used instead, is but a few hundred yards distant.

Yours, affectionately,

J. G. DRAYTON.

Charleston, May 4th, 1868.

REV. W. T. POTTER.

Greenville, April 13th, 1868.

RT. REV. BISHOP:

My Dear Sir:—As the Resolution of the last Convention connected me with that body, granting me a privilege that I have long desired, a seat therein, it becomes my duty to make

a Report to yourself and the Convention of services rendered. The Report includes duty performed from Easter to Easter. I was at Abbeville 18, 19, 20 and 21st of April 1867; officiated each day and administered the Communion on Easter Sunday.

On the 5th and 12th of May, officiated the full Sunday service of the Sanctuary, the Minister being absent in the city, in Christ Church Greenville.

2nd of June. Feast of the Ascension, was in Abbeville, preached and administered the Communion.

On 9th. Administered the Communion in Christ Church, Greenville.

14th, Preached in Greenville.

August 4th, Administered the Communion at Abbeville.

Sept. 1st, Administered the Communion in Christ Church, Greenville.

On the 13th October, the occasion of the Bishop's visitation for confirmation and ordination, officiated in the Communion service in Greenville. November 3d, 20th Sunday after Trinity, administered Communion in Christ Church, Greenville.

December 1st, Sunday in Advent, administered Communion in Christ Church, Greenville.

25th, Communion in Greenville.

1868. On the 1st Sunday in each month, January, February, March, by request of the incumbent, also the Wardens and Vestry, administered the Communion, also on Easter Sunday, 12th of April, in Christ Church, Greenville. Including the different occasions of administration, 13 times; also preaching and reading of prayers on several occasions, as opportunity offered prior to this Report; two very interesting cases of administration of the Communion to two daughters of the Church in their sickness, shortly before their death; it was my happy privilege to extend the comforting assurances of pardon through faith in Christ; also officiated at their funerals.

It has been my endeavour to visit the sick, poor and distressed, (never but with the sanction of the Rector or Minister,) as instances come to my knowledge, one especially, where I am daily eyes to the blind, to a highly respectable couple, refugees from the lower country.

All which is respectfully reported by

W. T. POTTER.

REV. J. V. WELCH, DEACON.

Since my last Report for May 1867, I have been preaching and teaching the Freedmen, and I think my labours have been blessed; I have had a school numbering over a hundred pupils. I am thankful to say that a great many are reading, writing, and studying geography and arithmetic, also some are writing compositions.

I have baptized seven colored children (7,)* held service on 47 Lord's Days, and other days at night; also at Elizabeth's Church on Good Friday, to an attentive congregation of adults and children. I also catechise the children on Sundays, Wednesdays and Fridays. The teachings of our Church I think very essential.

I am sorry to say, that my School will close; the Society North, has withdrawn its support. Brethren can you help us? This is a good work. The Freedmen are not able to support it. Shall I abandon this field of usefulness? I hope not, my pupils are making great progress; it looks like a pity, and labour thrown away, to cast aside this field for preaching and teaching, and glorifying our Master's Name. My congregation on Sundays respond to one of the selections of Psalms, and I was in hopes to take the Psalter. The Creed, the Lord's Prayer and the Commandments are taught in school daily, also the singing of hymns. On Sundays I have 5 teachers besides myself at Church; also an exhortation to the children before preaching; on week-days also at school. I am, by the assistance of God, trying to cast the bread upon the waters.

May the good Lord direct us what to do, for his glory and the salvation of souls.

Yours, in Christ,

J. V. WELCH.

SUPPLEMENTARY.

Report by Rev. L. C. Lance, of services at All Saint's Parish Waccamaw, from May 19th to November 24th 1867. 28 services on 18 Sundays, baptism, 4 (white); burials 5 (white,); children catechised 11 times.

*These Statistics are added to table.

Communion Alms, \$14 10 cents.

In November, 1867, I resigned the rectorship of All Saint's Parish, Waccamaw, So. Ca., and accepted a call to St. Luke's, Queen Anne's, Talbot County, Maryland.

LUCIEN C. LANCE,

Wye Mills, Talbot County, Maryland. April 27th, 1868.

APPENDIX III.

Report of Committee

TO COLLECT INFORMATION CONCERNING

DESTRUCTION OF CHURCHES AND CHURCH PROPERTY IN THE DIOCESE OF SOUTH CAROLINA.

The Committee to whom was referred the duty of gathering information with regard to the destruction of Churches and loss of Church Property during the war, beg leave to Report :

That they have discharged the trust committed to them as accurately as they could. It has required much patience and perseverance to obtain definite information as to the condition of many of the Churches which lay in the track of the invader.

That fierce tornado which swept over our State from its southwestern to its north-eastern borders, leaving the ashes of cities, and villages, and Churches, and homesteads to mark its desolating track, so uprooted the foundations of our social and domestic life, as sometimes to leave few survivors to tell the tale. The destruction of railroads, the absence of postoffices, the loss of Church Records, and the removal of those members of the congregation who were familiar with their parochial history, have often rendered it exceedingly difficult to obtain information authentic enough to embody in this report.

But the Committee believe that they have at last succeeded in their efforts to present a true and accurate statement.

They begin with the Churches in the southwestern portion of the diocese, and will trace their history geographically in the order of Sherman's march.

ST. PETER'S CHURCH, ROBERTVILLE.—Was the only Episcopal Church in that parish. It was a new Church, built in 1859, of wood. It was burnt by the Federal army in January, 1865, together with the residences of every member of the congregation.

The small congregation has been entirely dispersed. There is neither building, nor minister, nor people. The Church may be considered dead.

ST. LUKE'S PARISH.—The Church of the Holy Trinity, Grahamville, escaped with the destruction of its organ and furniture, and some injury to chancel and pews. Its parsonage was burnt with the greater portion of the town. Only five dwelling houses escaped the torch. A portion of the congregation have returned, but almost every member is in a state of bankruptcy. The systematic destruction of houses, barns, buildings, and fences around the rich man's estate, and the poor man's cabin, forbid any prospect of speedy restoration to this portion of the country.

The recent death of their long-esteemed Pastor has added to their calamities. By the action of our Diocesan Missionary Society, the remnant of this Church is supplied with missionary services monthly.

THE CHURCH AT BLUFFTON has a similar history to its sister Church in this parish. It was not involved in the destruction of the town, being protected from the flames by its beautiful grove of oaks. But the dispersion of the population, with the poverty of the few remaining families, has caused a suspension of religious services. The Rector, the Rev. James Stoney, after trying in vain to revive the parish, has been compelled to leave the diocese for want of support. The Church is, therefore, suspended.

THE CHURCH ON HILTON HEAD, a chapel of ease to St. Luke's Parish, has entirely disappeared. It was a wooden structure, not of much value. The materials, it is believed, were removed by the negroes in order to build houses for themselves on that island.

This appears to have been the fate with many of the chapels built by the planters all around Beaufort, for the religious benefit of their people. Chapels and materials have both disappeared, probably with the same destination.

ST. HELENA CHURCH, BEAUFORT.—Established in 1712, one of the oldest Churches in the State, has had a varied experience of the changes through which we have passed. Upon the capture of Port Royal in November, 1861, the entire population of

Beaufort fled from their homes, including every family connected with the Church. The Federal forces converted the building into a hospital, removed the pews and galleries, and floored it across so as to form a second story.

Dr. Walker, for forty years the venerated Rector of the Church, has returned to his home, and officiated in the lecture room to a small remnant of his former flock. The confiscation of the property of St. Helena Parish, by acts of Congress, has reduced this congregation to more than ordinary destitution. They can neither repair their Church nor support their Rector. The Domestic Board of Missions has placed Dr. Walker upon their lists of missionaries, and thus enabled him to resume his ministry; and the aid of friends has partially restored the Church, so that it can now be used for worship. The Rector and remnant of this parish must needs recall the years when St. Helena Church, in proportion to numbers, stood *first* among the donors to the cause of missions in the United States. It has contributed more than wealth to God's house. The late beloved bishop of Georgia, STEPHEN ELLIOTT, went out from this devoted altar, to consecrate his lofty intellect and capacious heart to Christ. And ten or twelve other ministers of our Church claim this Church as their spiritual home.

THE CHURCH ON ST. HELENA ISLAND, also one of the old Churches of the diocese, was completely stripped of pews and furniture, and is now in the hands of the Methodists. It is used by the freedmen, who constitute the sole population of the island, as a place for their meetings. It may be considered dead.

SHELDON CHURCH, PRINCE WILLIAMS' PARISH.—It has been the fate of this venerable Church to pass through two revolutions, and to experience the same fortune in each. It was burnt "by the British in 1780, on their march from Savannah to Charleston;"* and it was burnt again by the United States army on their march from Savannah to Charleston in 1865. It had previously been stripped of pews and furniture by the negroes. All that was combustible was consumed, except the roof, which was above the reach of fire; and its massive walls survive the last as they did the former conflagration.

From 1780 to 1830 it remained desolate. The writer can remember how an oak tree which grew in the centre of the ven-

*Daleho.

crable pile filled the interior, and threw its ample branches over the lofty walls, while a cedar sprang from the chancel recess, and hyssop and ivy coated the ruin with green. It was rebuilt about 1830, and has been a living parish up to the early part of the war. Its services were suspended by the death of its valued Rector, Rev. Edward Reed. May it rise once more from its ruins to become a temple of the living God.

THE MISSION CHAPEL, in the same parish, built by Rev. S. Elliott for the negroes on the Combahee, was taken down by Sherman's troops in order to build a bridge over that river. The materials were visible last year in the bridge.

It was Mr. Elliott's design to revive his Church among the colored population, to whom he had been preaching the gospel for thirty years. Our Diocesan Board of Missions had encouraged him to resume his work among the members of his former charge; but his unexpected death deprived the diocese of the labors of one of the most experienced African missionaries known to our Church. He had built this Chapel, and given his gratuitous services for many years for the benefit of the African race. For this work he had a peculiar adaptation; but his work has ceased, his congregation is scattered, and his Church destroyed. What fruit he will find garnered up in another world, we know not. But when "Ethiopia shall stretch out her hands unto God," some of her sable sons, we doubt not, will be given him for his hire.

ASCENSION CHURCH, Combahee, which Mr. Elliott served in connection with his chapel, is in good repair, but not used for religious service. Very few of the congregation remain, and those who are attempting to plant in that vicinity, are not attached to the Episcopal Church.

THE ASHEPOO CHURCH, St. Bartholomew's Parish, partially survives—the frame is standing, but its weather-boarding and flooring are entirely gone. Foster's troops used them to build a bridge over the river. Every planter's house has been burnt for miles around, and the population generally dispersed. A few men are trying to plant the rice lands, but no families have returned, nor have they the means of rebuilding Church or homes.

CHRIST CHURCH, WILTON.—This beautiful building is standing, embowered as of old in its venerable oaks, but its doors are closed, and its congregation scattered. The pews were in part removed by the Confederates, and the building used as a commissary depot. The pleasant homes of the planters on the Edisto River were generally burnt in the march of the Federal troops. No white family lives near the Church; freedmen occupy the country, and inhabit the only surviving mansion. A remnant of this congregation have settled ten miles below, where educated, and once wealthy men, may be seen ploughing their lands, and grinding their corn, while their wives and daughters cook and wash. A missionary service once a month constitutes the extent of their religious privileges.

CHURCH FLATS.—This was a new building erected by the planters on the Stono, for the use of that portion of St. Paul's Parish extending along the banks of the river. It was burnt by the Federal army on the 22d February, 1865, accidentally rather than intentionally. The troops set fire to a neighboring house; the fire extended to the Church and destroyed it. The Rector, Rev. Joseph Seabrook, and family, were at the same time driven from their home to seek shelter in Charleston. The Church may be considered extinct.

ST. PAUL'S, Stono, was repaired thoroughly in 1863; was converted into a commissary store by Confederate troops in 1864, being not then used for divine service; the pews and Church furniture torn out and destroyed; its funds, of some three thousand dollars, were invested in Confederate scrip, and are valueless. Its plate is in possession of the Vestry of St. Paul's, Summerville.

THE CHURCH ON JOHN'S ISLAND was entirely destroyed by a disastrous fire which swept over the Island in the spring of 1864, consuming many other buildings in its course. The fire is believed to have been accidental. It is not known whether it originated in some of the Federal camps, or in the carelessness of negroes.

This Church had also a considerable fund, about \$30,000, invested in stocks and bonds. The stocks are worthless, and it is estimated by its treasurer that \$3,000 only can be realized from its bonds. Few of the former residents have returned to their

homes, and there is no present prospect of reorganizing the congregation. The pecuniary losses of this parish, including Church, parsonage and funds, exceed those of any other congregation in the diocese but one.

THE CHURCH AT LEGAREVILLE, a summer resort of the planters on this Island, was also burnt during the war. The village was deserted when the Island was abandoned by the Confederate forces. On the return of peace the Church had disappeared. The mode of its destruction is not known. It adds another item to the losses of the Parish.

ST. ANDREW'S PARISH.—This venerable Church, built in 1706, survives—but in the midst of a desert. Every residence but one, on the west bank of Ashley River, was burnt simultaneously with the evacuation of Charleston, by the besieging forces from James Island. Many of these were historical homes in South Carolina; the abodes of refinement and hospitality for more than a century past. The residence of the Rector was embowered in one of the most beautiful gardens which nature and art can create—more than two hundred varieties of camelia, combined with stately avenues of magnolia, to delight the eye even of European visitors. But not a vestige remains, save the ruins of his ancestral home.

The demon of civil war was let loose in this Parish. But three residences exist in the whole space between the Ashley and Stono rivers. Fire and sword were not enough. Family vaults were rifled, and the coffins of the dead forced open in pursuit of plunder.

It must be many years before the congregation can return in sufficient numbers to rebuild their homes and restore the worship of God.*

JAMES ISLAND.—The Church on James Island was accidentally destroyed during the siege of Charleston. It was between the Confederate lines. Some of our troops, amusing themselves in rabbit hunting, set fire to the grass in an old field. The fire

* NOTE.—A delegate to this Convention informs us that he attended the recent election at this Church, and found three freedmen holding the poll in the chancel, while a door of the Church, laid across the chancel-rail, formed the table for the reception of votes. This needless desecration, it is hoped, will not be continued.

communicated with the Church and destroyed it. It was a wooden building, and not a costly one, but quite sufficient for the wants of the congregation. The Parish has neither Church, congregation, nor Rector.

The Churches in Charleston have suffered their share of the calamities of war, in proportion to their proximity to the enemy's batteries on Morris Island.

ST. MICHAEL'S CHURCH, the most Southern Episcopal Church in the city, was exposed to peculiar danger. For a year and a half its beautiful spire was a target for their artillery. The public buildings around were torn by shells aimed at it. The grave yard was ploughed, and its monuments scarred by the balls so remorselessly rained upon it. But the lofty spire still lifts up its head, a beacon to the homeward bound mariner. Several shells penetrated the Church, destroying portions of the interior. The roof, pews and floor suffered from the dangerous missiles. One struck the centre of the chancel wall and burst just within, tearing in pieces the carved panels of English oak, with its exquisite paintings, and massive rails. Its fine organ, the gift of our English ancestors more than a century since, was removed to a place of safety, and has been restored to the Church. But its chime of bells, one of the best in the country, was not so fortunate. They were sent to Columbia, and placed under a shed in the State House yard. The Federal soldiers set fire to the shed, and the heat cracked and destroyed the bells. They were shipped to England, and recast by the same firm by whom they were manufactured a hundred years since. They have recently been restored to their place, and now invite our people to the house of God with their familiar sound, and break the otherwise painful silence of the Sabbath morn. These bells have known the vicissitudes of war. In the Revolution they were taken away and exposed for sale in England. They were purchased by a Mr. Ryhineu, an English gentleman, and generously restored to the Church. After calling our population to public worship for one hundred years, and giving utterance to the public joy or the public grief through that eventful period, they perished in the second and more calamitous Revolution through which our country has just passed. Their restoration to the old spire was hailed with joy by our citizens, and the pre-

servation of that graceful spire, as well as the venerable church itself, now the historic church of the diocese, is a subject of devout gratitude to our city and our State.

ST. PHILIP'S CHURCH suffered more than St. Michael's, or any other in the city. The marks of twelve shells were visible, which had penetrated the roof and walls. The costly organ was irreparably damaged. Its lofty spire escaped injury. It has been repaired, and is now regularly open for divine service. The injury to the church and organ will cost the congregation eight thousand dollars.

The financial condition of our diocese is illustrated by a fact in the history of these two churches, the largest and wealthiest in the State. St. Philip's could not raise the amount necessary to make their church habitable, until the sum was advanced by an individual whose means had escaped the ravages of war.

Nor could St. Michael's pay the customhouse dues upon their bells, without the aid of public subscriptions, and voluntary concerts.

GRACE CHURCH was struck by a single shell, but that proved a destructive one. It crushed one of the central columns and cracked the superincumbent walls up to the roof, tore away twelve pews, and cut the interior in many places. The injury was temporarily repaired by a wooden pillar.

Soon after the evacuation of the city, this church was re-opened for service, and for a year it afforded to the Episcopalians of Charleston a place of worship while our other sanctuaries lay desolate.

ST. LUKE AND ST. STEPHEN'S also received damage from shells in roof and walls. But they have been repaired, and restored to their holy uses.

ST. PETER'S, CHARLESTON.—This church was destroyed during the war, though not directly by it. It perished in the great conflagration which swept over our city in December, 1861. It was founded in 1830, and formed the scene of the zealous ministry of Rev. W. H. Barnwell. In zeal and good works this church was, for thirty years, a burning and shining light to our diocese, and its influence lives though its light has perished.

The congregation has been divided among other churches, and there seems to be little prospect of its revival in the diminished population of our city. It was insured for \$20,000 in Georgia; but the failure of the companies in which they have vested their funds, render the policy useless.

St. Michael's, St. Paul's, St. Peter's and Grace Church, lost their communion plate in whole or in part. It was sent to Columbia during the siege of Charleston, and was either stolen or destroyed in the burning of that city. One piece of ante-revolutionary date, was purchased in New York and restored to St. Michael's. Their Parish Records generally shared the same fate.

GRACE CHURCH, SULLIVAN'S ISLAND.—This was a brick building, originally erected for a lazaretto. It was purchased in 1816, and formed into a Parish Church for the Episcopalians who made the island their home during the summer. When the houses on the island were removed to give place to those formidable batteries which, for four years, protected the harbor from hostile fleets, the Church was exposed to the chances of war. When the United States forces established their batteries on Morris Island, the Church then came in reach of their shells, which riddled roof and floor, and consumed the wood work.

Its roofless walls still lift up their solemn sides in the silence of the scene. Houses and population have both disappeared. The green earth-works with their frowning guns, cover the site of the once populous village—but you may walk along their entire length without meeting soldier or citizen, or hearing any sound save the ceaseless roll of the sea.

There is a strange and painful solitude reigning around those shores, where once our citizens flocked to stroll along the crowded beach; and a more solemn silence reigning over those massive works, whose thunders shook our city by day and night. Is this desolation the sure wages of war?

The few families who inhabit the Island are chiefly Irish Romanists. No members of our Church remain, nor is there any prospect of its revival.

CHRIST CHURCH PARISH.—The old Church, six miles from Charleston, lay just within the lines on the east of the city, and

was occupied by the Confederate troops. It received some damage from them. But after the evacuation of the city, its ruin was completed by the Federal soldiers; pews, pulpit, floors, doors and windows were destroyed, and the brick walls cut through in many places.

History has reproduced itself in this old Church. It was desecrated by the British in the Revolution, and their cavalry stabled within it. The Federal troops put it to the same use when stationed in the vicinity. It still lies desolate, its open doors affording shelter to the stray cattle and to the birds of the air. Its fund of \$6000 is nearly worthless.

ST. JOHN'S BERKELEY.—Previous to the war no Parish in the Diocese was better prepared to take care of its clergyman. It owned a rice plantation which rented for twelve hundred, sometimes for fifteen hundred dollars per annum, and about ten thousand dollars in stocks. It owned a winter parsonage and a summer residence for its minister, in a healthy position. But almost all this has gone. Biggin Church was much injured and its walls defaced; all the pews, the desk and chancel rails were torn down and burnt. The congregation is not revived, except by a monthly service.

The other Churches between the seaboard and Columbia, at Barnwell, Pineville, Sumter, Richland and Orangeburg escaped destruction, but received more or less damage.

The Churches on the seaboard north of Charleston fared better than those which bore the brunt of the invasion.

THE TWO CHURCHES ON NORTH AND SOUTH SANTEE escaped, though they were stripped of furniture, organ and all movables. The Church plate was stolen, but the set belonging to St. James' was recovered by application to a Federal officer commanding a gunboat on the river. The Bible and prayer book (the gift of Rebecca Motte, of revolutionary fame,) were saved. No service has been resumed in either Parish, nor do their means afford any present prospect of supporting a clergyman.

THE FIVE CHURCHES AT GEORGETOWN AND WACCAMAW suffered less, only two of them losing their carpets and furniture. But the prostration of the once flourishing Churches on Waccamaw is complete. They contained more wealth than any other rural Parish in South Carolina, or perhaps in the South. There were

the homes of the largest rice planters on this continent. Their provision for the temporal and spiritual welfare of their slaves was a standard to other planters. Numerous chapels, built by the proprietors for the use of their people, adorned the estates, where the services of our Church were as well performed as in any other congregation in the land. The faithful labors of their revered Pastor, Rev. A. Glennie, for thirty years had wrought blessed results, aided by the systematic teachings of the planters and their families. Hundreds of the colored race were communicants of our Church—thousands of colored children recited the catechism, and answered as intelligently as any of their age in Europe or America; and the Lord's work seemed prospering and sure. Alas, for the change in five or six years! Poverty has overtaken these desolated homes; the rice fields, rich as any land between the Mississippi and the Nile, lie desolate; their former laborers can scarcely be induced to work.

Their religious deterioration is painful. They have forsaken the way which they had learned, and taken to themselves teachers of their own color. Fanaticism and extravagance rule in their religious assemblies to such an extent as to require the aid of the military to keep order and repress violence. There are indications of a return to African barbarism. There is no religious services re-established in the three Churches on Waccamaw. The planters are bankrupt; their houses despoiled; their costly libraries torn to pieces or shipped to Northern ports. What good the Lord may work out of the present confusion we know not; but to human eyes the present state of things is only evil to both races which inhabit these beautiful shores.*

CHRIST CHURCH, COLUMBIA, shared the fate of that beautiful city when burnt by General Sherman's army in February, 1865. With the exception of its elder sister in that city, it was the largest and handsomest Church in the diocese, outside of Charleston. It was consecrated in 1859, and was in the height of its prosperity. The Church with its organ, carpets, books and all that it contained, was destroyed in that fearful night.

*NOTE.—Arrangements have just been made with the Rector of Prince Frederick's Parish, to hold a monthly service in one of the Churches on Waccamaw.

The loss to the congregation amounted to \$30,000. A disputed title to the lot on which the original Church stood has involved them in additional losses, and the removal of many of their members in the depopulation of Columbia has reduced to the lowest ebb this once flourishing congregation. The few survivors find themselves quite unable to support a minister. Their services are maintained by the aid of the Domestic Board of Missions. The destruction of this Church may be considered the heaviest blow to the welfare of our diocese.

TRINITY CHURCH, COLUMBIA, suffered the loss of its picturesque parsonage, which was burnt, as well as the Sunday School house, with their contents, including the records of the Parish from its organization. The loss to the Church amounts to \$9,000 or \$10,000.

The communion plate, a valuable set, was forcibly taken from the Rector, by a band of soldiers, as he was endeavoring to carry it from his burning house to a place of safety. It has never been recovered.

ST. JOHN'S CHURCH, WINNSBORO'.—This Church was wantonly burnt by Sherman's troops, on their march through Winnsboro'. The public square was destroyed, but the Church was not touched by that fire. It was on the outskirts of the town in a large lot, and was deliberately set on fire by the soldiers, after the central square was consumed. The organ, furniture, books, and all the Church property perished. It has involved a small congregation in a loss of \$5000. Their services are maintained, and there is some prospect of rebuilding the Church—the *only instance* in the diocese of any such proposal. Its bell has an interesting history. It was the survivor of the chime once belonging to the old Church at Dorchester. When that Church was deserted, the bells were loaned to St. Paul's, Charleston. This one at length found its way to Winnsboro', and perished with so many records of the past in our disastrous conflict.

GRACE CHURCH, CAMDEN.—The Church escaped (but has, unfortunately, been burnt in the last year); the Bishop's residence was respected; but the brick building owned by the Church, and loaned to the Theological Seminary, was burnt by incendiaries after the troops passed through. The greater part

of the library belonging to the Society for the advancement of Christianity in South Carolina was thus destroyed. The loss to the seminary and the diocese is heavy, for this library was the accumulation of fifty years, and contained many rare and costly books, whose money value it is impossible to estimate.

ST. DAVID'S CHURCH, CHERAW.—Was the last Church in the eastern part of the State in the line of the Federal invasion. It was seriously damaged by an explosion of ammunition near it, and doors, windows, and part of the wall shattered. The Church plate was stolen, with books and furniture, and its enclosure torn down. But the Church is habitable, and its worship continues.

To sum up the losses of the diocese it appears:

That ten Churches have been burnt;

That three have disappeared;

That twenty-two Parishes are suspended;

That eleven parsonages have been burnt; that every Church between the Savannah River and Charleston has been injured, some stripped even of weather-boarding and flooring; that almost every minister in that region of the State has lost home and library; that along the entire seaboard, from North Carolina to Georgia, where our Church had flourished for more than a century, there are but four Parishes which maintain religious services; that not one, outside the city of Charleston, can be called a living, self-sustaining Parish; that their Clergy live by fishing, farming, and mechanic arts; and that almost every Church, whose history appears on this record, has lost its communion plate, often a massive and venerable set, the donation of an English or Colonial ancestor.

Our Diocesan funds have shared the fate of all Southern investments.

The Society for relief of the widows and orphans of the Clergy has lost \$100,000.

The Society for advancement of Christianity in South Carolina has lost \$56,000.

The Bishop's fund, \$18,000.

The three Scholarships in the general Seminary (maintained by this Diocese,) \$10,000; making the total loss of vested Diocesan funds \$184,000.

Many of the older Churches also owned Bonds and Stocks, which have been sadly reduced or rendered worthless. From partial returns these losses amount to \$98,000.

The pecuniary losses might be repaired if the diocese was as in days gone by. But in its present impoverished condition, no hope remains of speedy restoration. This generation can scarcely behold it.

May the God of all grace grant us, in faith and patience, to try and build again the waste places of Zion. "O Lord of Hosts, look down from Heaven, behold and visit this vine, which thy right hand hath planted." "It hath been burnt with fire, and the wild boar out of the wood doth root it up." "Comfort us again after the time that thou has plagued us and for the years wherein we have suffered adversity." "Show thy servants thy work, and their children thy glory." Prosper thou the work of our hands, "O, prosper thou our handy work!"

C. C. PINCKNEY,
PETER J. SHAND,
PAUL TRAPIER.

APPENDIX IV.

Report of Committee

ON THE

STATE OF THE CHURCH.

It is with bowed and saddened hearts that the Committee on the State of the Church in South Carolina, resumed the task assigned to them by the 78th Convention of the Diocese. With a history reaching back to colonial times and covering a period longer by three-fourths of a century than the government under which we live, it is inexpressibly sad to enquire as we are doing to-day, to what extent we can still lay claim to existence.

The link which binds the present to the past, which your Committee might otherwise have felt bound to furnish, they are glad to know has been supplied by the full and elaborate Report of the Committee on the Destruction of Churches and Church Property, which has already been laid before the body and ordered to be published. The Committee are thus relieved of so much of their task as related to Church buildings. On the other items of information covered by the questions prepounded on yesterday to the Clerical and Lay Deputies of the several Parishes, they had hoped to prepare accurate statistics, comparing thoroughly and on all points the present with the past condition of the Diocese. To their own disappointment, and they fear to that of the Convention, they have found this impossible; not only because of the very limited time allowed in which to prepare their Report, but because the answers fail in many instances to give the facts and differ widely among themselves. Many being full and explicit on some points, upon which others are either silent or meagre in their statements. A comparison of aggregates is thus out of the question; while a publication of all the details in every instance is for many reasons not desirable. Your Committee have there-

fore been forced to adopt a middle and far less satisfactory course.

With the facts before them they have to report the following Churches now upon the roll of the Convention, as without any ecclesiastical organization :

St. Helena, St. Helena Island.
 Grace Church, Sullivan's Island.
 St. Peter's, Charleston.
 St. Peter's, St. Peter's Parish.
 Ascension Church, Gillisonville.
 St. James', Goose Creek.
 St. Paul's, Stono.
 Christ Church, Charleston.
 Christ Church, Wilton.
 Church of Ascension, Combahee.
 Prince William's Parish.
 Church of the Messiah, North Santee.
 St. John's, John's Island.
 St. James', James Island.
 Emanuel Church, Chester.

We recommend that the names of these Parishes be not called on the roll of the Parishes of this diocese, until they are again in active organization, and that until then they be not assessed by the Convention for any diocesan contribution.

The Committee have no information before them in regard to the following Churches:

Church of the Epiphany, Laurens.
 St. Luke's, Newberry.
 Calvary, Glenn Springs.
 Grace, Anderson.
 Church of the Holy Comforter, Sumter.
 St. John's, Berkeley.
 St. Mark's, Clarendon.
 Church on Edisto Island.
 St. Philip's, Bradford Springs.
 St. Thaddeus, Aiken.

Except that Sumter, St. John's Berkeley and St. Mark's Clarendon, are vacant and that others are only occasionally supplied. In point of

NUMERICAL STRENGTH

The evidence submitted to your Committee is too partial to arrive at a satisfactory conclusion.

Nor have the funds of the several Parishes and individuals alone suffered in the general ruin in which as a Church we are involved. The Treasurer of the Society for the advancement of Christianity, reports, that whereas before the war its permanent funds amounted to

	-	-	-	-	-	-	\$89,108
Its Income	-	-	-	-	-	-	7,443
It is at present reduced to	-	-	-	-	-	-	\$33,485
Its Income	-	-	-	-	-	-	2,096.

The Treasurer of the Bishop's Fund reports

Before the war	-	-	-	-	-	-	\$70,186
Income	-	-	-	-	-	-	4,200
Now	-	-	-	-	-	-	59,995
Income	-	-	-	-	-	-	1,605

The Treasurer of the Theological Seminary reports its entire fund is lost—its supporters too impoverished to continue their subscriptions.

As to

FINANCIAL CONDITION,

The testimony is pitifully uniform, showing heavy (in many instances) total losses of Church Funds and of private means among the members of our household of faith. Like causes have wrought like effects in greater or less degree in every section of the Diocese with scarcely an exception ; the financial resources of our Parishes are more straitened than at the close of the war, which itself left them on the verge of bankruptcy. Two years of unsuccessful planting have brought them only more deeply into debt.

The answers handed in exhibit the following facts in regard to the funds of Parishes:

In six the receipts have depreciated in value from 50 to 75 per cent.

In all others reported the loss has been total.

In this connection one of the most depressing features to us is that these losses have fallen most heavily upon the class (that of planters) and in the section of the State, (the low country) where our Church was strongest—where the Parishes were not

only self-sustaining but contributed of their abundance by far the major part of our available funds for Diocesan purposes. The Churches in the up country, (with one or two exceptions) were never and are not now as appears from the answers before us, in a condition to dispense with pecuniary aid.

As the natural if not wholly unavoidable result of such financial prostration, your committee have a piteous exhibit to make of

SALARIES.

\$50	(@	\$100	3	} Ministers' families varying from three to eleven.
100	(@	200	7	
200	(@	300	4	
400	(@	500	4	
500	(@	600	4	
600	(@	700	3	
700	(@	800	3	} In several instances the salaries herein referred to are paid conjointly by two or more congregations, who, in rotation are visited by the minister.
800	(@	900	1	
900	(@	1000	1	
1000	(@	1100	1	
1100	(@	1200	1	
2000	(@	2500	3	

In most instances the salaries have been reduced from 25 to 50 per cent., and in a few the reduction has been as great as 90 per cent.

Our report must be equally deplorable in regard to

CONTRIBUTIONS

By far the larger number of Parishes report for the past year none for either Foreign, Domestic or Diocesan Missions. For the three years before the war the average amount contributed by the Diocese was - - - - - \$55,022
For last year, - - - - - 3,518

Piteous as the account thus far given is, a more piteous record yet remains to be made of

THE COLORED PEOPLE.

In many of our Parishes, (especially in the low country, where this class was most numerous) the falling off in the number of communicants is lamentable in the extreme. In some Parishes where they were numbered by hundreds there are now none.

In others the number of communicants has been reduced one half or one fourth.

In 1860, the whole number of colored communicants was 2960,
There have been reported to us now only - - - 291

But in the vacancy of so many Parishes these returns are but partial.

In the number of attendants upon the ministration of our Clergy, the diminution has been equally great.

In quite a number of our Parishes, where not the Rector only, but his assistant or assistants, or a catechist or catechists, gave weekly instruction to this class of our population—where also Sunday Schools were once in successful operation, where mistresses or younger members of the family, and in some cases the master was engaged in the same good work—the answers before your committee show that in many instances no minister of our own church or any other denomination dispenses the word of life to these poor ones of our household of faith, now perishing for lack of knowledge. That in a few localities, a missionary sent out by the Methodist Church, is to be found. That in others, they are left to the blind guidance of ignorant, and sometimes grossly vicious preachers of their own class and color, whose only commission is a printed license to preach, issued by no authority recognised by any denomination of Christians, North or South. That in a majority of the parishes of our diocese, there is a painful lack of instruction, religious, and secular; that while in some anxiety is shown for instruction, in many others there is a total indifference evinced; that while a few do contribute for the support of churches and schools, the major number contribute nothing, and the means of support to their preachers is mysterious. That political and other influences combine to alienate them from their former pastors, and to deter them from attending their services. That in consequence of these and other causes now in active operation, the condition of the colored people in many sections of the diocese, physical, mental and moral, is every day becoming worse. That in some places belief in false prophets, priests, confessors, sorcerers and other forms of African superstition, has revived, to the ruin in body and soul of its deluded victims.

In one parish fourteen chapels built for their use, in another seven, in another five, in several two or three, are all deserted. One or two only being occupied occasionally for worship by the

colored people with preachers of their own class. The worship thus conducted is compared to that of "howling dervishes," making night hideous; at other times in dancing and other more criminal exercises and excitement.

This general darkness and gloom, a darkness so intense that it may be felt, is relieved by a few rays of light and hope, which your committee gladly and gratefully hail as harbingers of what they devoutly trust and pray might prove the dawn of a better day for these benighted children of Africa, and for our Church among them. The REV. P. F. STEVENS, with a self-denial, devotion and zeal, which are beyond all praise of man, and who doubtless has the well-done of our common Lord, has been laboring among this class with marked success, sometimes keeping his appointments on foot; he has succeeded in securing their confidence—has good congregations and reports a goodly number of communicants.

Rev. Mr. Bellinger, also, who has recently commenced a mission to destitute parishes on the coast, has in some cases received encouragement.

Rev. Roberts Johnson reports communicants, and trusts the colored people show signs of returning confidence and regard for their pastor and affection for their church.

These and other indications forbid us to abandon hope or relax effort. Profoundly mysterious as are many of God's providential dispensations, we cannot but be convinced that He would have suffered so many hundreds of thousands of heathens, and those thousands to multiply into millions within the sound of the "glorious gospel of the blessed God," and then suffer them to relapse into heathen darkness, degradation and sin, in a Christian land, to become again no better than in their native Africa. The effective remedy for all the moral maladies of this as of every other race of men, is to be found and found only in the gospel, truly preached, truly received, and truly followed. Your committee cannot close this report without earnestly imploring every member of our household of faith, as they prize the redemption which is in Christ Jesus, and their own interests therein—to suffer no political agitation—no railing accusation, however unjust—no alienation or distrust infused into their minds by others, or resulting from their own ignorance, prejudice or passion, to abate one iota

in the patience and long-suffering with which they await a return of confidence or the readiness with which they embrace every opportunity, to regain that confidence which their own hearts may testify they have always merited at their hands.

As to the whole condition of the Church in the diocese, your committee deeply feel that we have, beyond all peradventure, reached a momentous crisis in its history; that if clergyman after clergyman, is not to be forced to leave the diocese for, lack of support, as so many have already done; if others are not to become secularized in providing for their households, thus avoiding the reproach of being worse than infidels; if the church with all its privileges which we have received from our fathers, is to be transmitted to our children, more self-denial must be practised; we must no longer be content to give of our abundance, but out of our poverty must abound unto liberality. Let Clergy and Laity arise each in their proper sphere and suffer, and do their utmost for the house of our God and the ordinances thereof. The tempest of civil and religious discord is howling around us, let us possess our souls in peace, and have peace and love one with another. The ship may be suddenly dismantled, her bulwarks rent, her seams opening, but she bears the God of the tempest and storm.

Great and precious privileges are ours as a Church, let us plead them before God, and relying upon Him let us do whatever our hands findeth to do, and do it with our might.

Your committee recommend the adoption of the following Resolutions:

1. *Resolved*, That in their present disorganized and desolate condition, the parishes on the seaboard be grouped into Missionary Stations, with an itinerant missionary or missionaries to each.

2. *Resolved*, That when any parish within the limit of such a mission shall be in a condition to re-organize, it be allowed to do so with all its chartered rights unimpaired.

3. *Resolved*, That the Bishop of the Diocese be requested to make a special application to the Domestic Committee of the Board of Missions, to aid in supporting these itinerants, and that a copy of this report be transmitted to said committee.

4. *Resolved*, That a missionary meeting be called in Grace Church, to-morrow evening at 8 o'clock, at which speakers, clerical and lay, (selected by the Chair) shall be requested to present the wants of the diocese and make an appeal in behalf of the Advancement Society.

In behalf of the committee,

J. STUART HANCKEL, *Chairman*.

APPENDIX V.

A.

CONSTITUTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF SOUTH CAROLINA.

ARTICLE I.

Of acceding to the Constitution and Canons of the General Convention.

The Protestant Episcopal Church in South Carolina accedes to, recognizes, and adopts the General Constitution and Canons of the Protestant Episcopal Church in the United States of America, and acknowledges their authority accordingly.

ARTICLE II.

Of Meetings.

SECTION I. A stated Convention shall be held annually in Charleston, on the second Wednesday in May, or at such time and place as shall have been determined upon by the preceding Convention.*

SEC. II. The Ecclesiastical authority of the Diocese shall have power to call a special meeting of the Convention, and such meeting shall be held when and where the authority so calling it shall determine; and at such meeting no other business shall be transacted than that in the notice so calling said meeting; nor shall a Bishop or Assistant Bishop be elected at such meeting.

*For proposed amendment to this Section, see Report of Committee, on Unfinished Business, page 40.

SEC. III. In case there be an epidemic disease, or other cause deemed sufficient, in the judgment of the Ecclesiastical authority, to require a change of the time or place for the meeting of a Convention, either stated or special, the said authority may designate another time or place for holding such meeting, to be held within not less than a month after such designation.

ARTICLE III.

Of Members of Convention.

SECTION I. The Convention shall be composed of Clergymen and Laymen.

SEC. II. The Bishop, the Assistant Bishop, when there is one, and every other Clergyman who has been actually, as well as canonically, resident within the Diocese for the space of twelve calendar months next before the meeting of the Convention, and has, for the same period, been performing the duties of his station as rector, minister, or assistant minister of a Parish; or as a missionary, acting under the Ecclesiastical authority of the Diocese; or as a chaplain in any public or benevolent institution; or as professor in the Theological Seminary of the Diocese, or who after a continued service of at least twenty years in this Diocese, by the infirmities of health or of age may have been incapacitated for further active duties of the ministry, shall be entitled to all the privileges of a member of the Convention.

SEC. III. Every other Clergyman who has been actually, as well as canonically, resident in the Diocese for the previous twelve months, shall be entitled to all the privileges of the Convention, with the exception of the right to vote.

SEC. IV. Lay Deputies, not exceeding four (4) in number, shall be elected by the respective Episcopal Churches in union with this Convention, from among the members of those Churches respectively, to represent them in Convention; the deputies to be elected in such manner and time as each Church shall deem proper, to serve for one stated Convention. They shall, before they are permitted to take their seats in Convention, produce written testimonials of their election. For special Conventions, special elections shall be held.

SEC. V. No member shall hereafter represent two distinct Churches, or shall, in any case, have more than one vote.

SEC. VI. A lay member having taken his seat in the Convention as a deputy from any Church, shall not (without the unanimous consent of the Convention) be permitted to relinquish his seat and take his seat as the deputy of another Church.

ARTICLE IV.

Of a Quorum.

Ten (10) members of the clerical order, and lay representatives of ten (10) Churches, shall constitute a quorum for the transaction of business generally; but any number of either order that shall assemble, may adjourn from day to day until a quorum is formed.

ARTICLE V.

Of the President.

The Bishop of the Diocese shall be, *ex-officio*, President of the Convention. But in case of his absence, or a vacancy in the Episcopate, the President of the Standing Committee shall be the President of the Convention; and if he be not present, a presiding officer shall be elected from among the attending presbyters.

ARTICLE VI.

Of the Secretary.

A Secretary shall be annually chosen (and continue in office until a successor be appointed,) who shall keep a true and correct journal of the proceedings of the Convention, attest its public acts, preserve its records, and give notice to each minister and vestry of the time and place appointed for any stated or special meetings of the Convention, and this notice shall be given at least six weeks before the meeting of such Convention.

ARTICLE VII.

Of the Treasurer.

A Treasurer shall be annually chosen, who shall keep regular accounts of all money transactions, to be annually laid before the Convention, and shall faithfully deliver into the hands of his successor all books, papers, and funds relative and belonging to the Convention, which may be in his charge.

ARTICLE VIII.

Of the Standing Committee.

SECTION I. A Standing Committee, consisting of five presbyters of the Diocese, and five Laymen, taken indiscriminately from among the actual communicants of the Church of the Diocese shall be elected by ballot at every regular meeting of the Convention, for the purposes expressed in the Constitutions and Canons of the General and Diocesan Conventions, who shall continue in office until another Committee be appointed.

SEC. II. At their first meeting after their appointment they shall choose one of the presbyters of their body to be their President, and another of their body to be their Secretary whose duty it shall be to keep regular minutes of all the proceedings and business of the Committee, to preserve them carefully recorded in a book provided for that purpose alone; to preserve the originals of all letters and papers addressed to the Standing Committee; to attest their public acts; to perform such other duties as they may require, and faithfully to deliver into the hands of his successor all books and papers relative to the concerns of the Standing Committee which may have been entrusted to him.

SEC. III. They shall present to each Annual Convention an abstract of the minutes of their proceedings since the former Convention.

SEC. IV. Vacancies in this Committee, caused by death, resignation, or otherwise, shall be supplied by the suffrages of the remaining members, a majority of the whole Committee being necessary to constitute a choice.

ARTICLE IX.

Of Voting in Convention.

On all questions, unless otherwise provided by the Constitution, the members shall deliberate and vote as one body; but any two clergymen, or the deputies from any two Churches, may call for a separate vote of each Order, when the clergy shall vote individually and the lay deputies by Churches (a majority from each Church having one vote), and a majority in both orders shall, in each case, be necessary to a decision.

ARTICLE X.

Of the Election of a Bishop or Assistant Bishop.

In the election of a Bishop or Assistant Bishop of this Diocese a majority of each Order shall determine a choice: *Provided*, that two-thirds ($\frac{2}{3}$) of all the clergy entitled to vote, and two-thirds ($\frac{2}{3}$) of the Churches entitled to representation be present; otherwise two-thirds ($\frac{2}{3}$) of the votes of each order present shall be necessary to determine a choice.

ARTICLE XI.

Of the Trial of a Clergyman.

A clergyman shall be subject to a trial for offences enumerated in the Canon of the General Convention "*of offences for which ministers shall be tried and punished*," and in the Canons of this Convention. The trial shall be conducted according to the mode provided for by the Canons of this Convention.

ARTICLE XII.

Of the Admission of Churches or Parishes into the Convention.

Whenever a Church or Parish, not entitled to a representation shall be desirous of uniting with the Convention of the Church in this Diocese, they shall apply by letter to the Bishop, or when there is no Bishop, or he be absent, to the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church Wardens, their means or prospects for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now or hereafter may be enacted by the authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop or Standing Committee shall communicate the same to the Convention for their decision thereon. In case the Church so applying be within the limits of one, or within those common to more than one of the existing Churches of the Diocese, the Church so applying shall state also the reasons for its proposed organization, the distance of its place of worship from the other, or from each of the others, together with whatever additional facts may throw light upon its relation to the said existing Church or

Churches, and the Diocesan Convention shall decide whether or no such proposed organization shall take effect, and the Church be admitted into union, as in other cases, with this Convention.

Should the Convention make a favorable decision, the said Church shall then be considered in union with the Convention of the Church in this Diocese: *Provided*, always, that the deputies of the Church or Parish newly admitted, though entitled to a seat, shall not be allowed a vote at the meeting of the Convention in which their Church or Parish is admitted. But no lay vote shall be received from any Church or Parish, which has for three (3) successive years neglected to elect a Vestry and Wardens, or to pay its quota to the Convention, until admitted by a vote of the Convention.

ARTICLE XIII.

Of Deputies to the General Convention.

SECTION I. At every annual Convention four presbyters and four laymen shall be chosen by ballot, to represent this Diocese in General Convention. Four other presbyters and four other laymen shall also be chosen by ballot, as substitutes for the first chosen.

SECTION II. In case any deputy of those first chosen shall decline such appointment, or be unable to attend, he shall forthwith inform the Ecclesiastical authority of the Diocese, and the said Ecclesiastical authority shall thereupon summon to the General Convention one of the substitutes in the order in which their names are on the Journal, which order shall be decided by lot by the managers at the time of election.

ARTICLE XIV.

Of Altering the Constitution.

No one of these articles shall be altered or repealed, nor shall any article be adopted, unless such alteration, repeal, or new article be proposed, considered, and concurred in by a majority at one Convention, and concurred in by ($\frac{2}{3}$) of the Churches present at a subsequent Convention.*

*For proposed amendment, see page 39.

APPENDIX V.

B. .

CANONS.

CANON I.

Providing for an accurate view of the State of the Church.

Every minister having a parochial charge in this Diocese, or if the Parish be vacant, then the Wardens thereof shall, at the meeting of every Annual Convention, deliver or transmit to the Bishop, or, when there is no Bishop, to the President of the Convention, an accurate statement, in writing, of the number of baptisms, confirmations, marriages and burials in his Parish or Church, during the interval since the last Convention; the names of places where, and how often in each, Divine Service has been held; the number of families, specifying how many of them belong likewise to other congregations; the number of communicants, stating the changes by admission, removal, death and suspension; the number of adults, and of children under fourteen years of age; the number catechised, and on how many Sundays; whether there be any Sunday School, and if any, the number of children, and of teachers, and the subjects of instruction in the same; also, the amount of communion alms, the contributions for missions, diocesan, domestic, and foreign; for parochial schools, and for Church purposes of whatever kind; and, generally, all such other matters as may throw light on the State of the Church under his care.

In each case the white and colored persons shall be reported distinctively, and all reports shall be in the form of a schedule, prepared by the Secretary in accordance with the provisions of the Canon, and shall be laid before the Convention, and entered upon the Journal, according to Canon V., Title II., Sec. I., of the General Convention.—(*Passed 1854. Amended 1857.*)

CANON II.

Trial of a Minister.

SECTION I. In order to bring a minister to trial before an Ecclesiastical Court, a charge shall be made, in the first place, to the Standing Committee, in writing, under the proper signature of at least two persons, one of whom shall be a presbyter of this Diocese, setting forth the facts alleged, and the names of the witnesses who will prove the same, with copies of, or proper reference to, any other evidence required. If the Standing Committee shall be of opinion that the facts charged will constitute any one or more of the offences enumerated in the Constitution and Canons of this Diocese, or of the General Convention, and that it would be for the good of the Church that further proceedings should be had, they shall ascertain whether there is proof sufficient to put the accused upon his trial ; and, if satisfied, they shall thereupon cause a presentment to be made to the Bishop, charging the accused with the offence or offences which they deemed to be contained in the evidence and specifying the facts with such reasonable certainty as to time, place and circumstance, as shall be sufficient for a judicial investigation.

SECTION 2. The presentment having been made, the Bishop shall forthwith cause to be placed in a box the names of all the presbyters of this Diocese, who, for the time being are actually engaged in duty therein (excepting the accused, the presenting presbyters, and those on the Standing Committee) ; he shall then cause twelve of the said names to be drawn out by a child under ten years of age, and the said twelve names shall be inscribed on a list. The Bishop shall immediately cause a copy of the said list, and of the presentment, to be served on the accused, or to be left at his usual place of residence. Within thirty days thereafter, the accused shall strike off the names of three of the presbyters on the said list, and give notice thereof to the Bishop ; and the Bishop shall thereupon send a list of the remaining presbyters to the President of the Standing Committee, who shall, within fifteen days thereafter, strike off the names of two more, and give notice thereof to the Bishop. If either party shall fail to notify the Bishop as aforesaid, it shall be the duty of the Bishop to strike off so many names as the party failing was

required to strike off; and in each case the seven remaining presbyters or any five of them selected by lot, when previous to, or during the course of the trial, the entire seven cannot be present, shall constitute a Council for the trial of the accused.

SEC. 3. The Council shall hold its session at such time and place, and in public or in private, as the Bishop may appoint. It shall have power to adjourn from time to time, and from place to place, within the Diocese. If it fail to meet on the day appointed, it shall stand adjourned to the next day, and from day to day, for the space of three days, if it be not sooner formed; and if the whole number do not attend, and it appears probable that a full attendance cannot be had, those of the Council who may be present, being not less than four, shall organize and appoint a President and Secretary—the first from their own body, and the latter from their own body or otherwise—and before proceeding to trial, shall ordain and declare the rules by which the trial shall be conducted. It shall cause the oral testimony for and against the accused to be written down by the Secretary, and along with the depositions and other evidence read upon the trial, to be carefully preserved; and shall cause a journal to be kept of its proceedings. Some officer authorized by law to administer oaths may be called upon by the Council to administer an oath or affirmation to the witnesses; and upon all questions the common law shall furnish the rule, and the concurrence of a majority of the members present shall be sufficient for a decision.

SEC. 4. The Council, after it shall be organized, may appoint one or more of the profession of the law to be its assessors, who may be present at all its proceedings. It shall be their duty to give to the Council an opinion upon any question which may arise, upon which the Council, or any member thereof, or the prosecuting or accused party, shall desire an opinion, but without any voice in the decision of any question.

SEC. 5. A written notice of the time and place of meeting of the Council shall be served upon the accused, or left at his usual place of abode, at least thirty days before such meeting; and the like notice shall be given to the Standing Committee, who, by their President, or some one whom they may appoint to perform that office, shall collect and present the evidence, and

otherwise appear in behalf of the prosecution. The accused shall also be allowed the privilege of counsel under such regulations as the Council may see fit to prescribe. All counsel must be communicants of the Church.

SEC. 6. If the accused do not appear, the Council may proceed to trial in his absence, or, for good cause shown, may adjourn the trial to another day ; and if he then fail to appear, the Council shall report him to the Bishop for contumacy, who thereupon shall pass upon him sentence of suspension from the ministry ; but such sentence may be revised by the Bishop, if the accused within three calendar months, shall report to him that he is prepared to undergo his trial, and shall appear for that end before the Council ; and if he does not so report and appear, the Bishop, in view of the charges in the presentment, may pass against him sentence of degradation from the ministry.

SEC. 7. Upon the application of the President of the Standing Committee, or the accused to the Bishop, setting forth that the attendance of a material witness cannot be had, he shall appoint a commissioner to take the deposition of such witness ; and the party applying shall give to the other party five days' notice of the time and place of taking the deposition, and of the principal points upon which the witness is to be examined. If the party to whom such notice is to be given reside more than forty miles from the place appointed for taking the deposition, an additional day, exclusive of Sunday, shall be allowed for every twenty miles. The depositions shall be signed by the witness, and certified by the commissioner, under seal, to the Council.

SEC. 8. When the trial shall be gone through, the Council shall declare, in a writing to be signed by the several members, or a majority of them, their decision on the charges contained in the presentment, distinctly stating whether they find the accused guilty or not guilty, and if guilty of disorderly conduct, or of violation of the Constitution or Canons of this Church, or of this Diocese, suggesting what sentence, in their opinion, ought to be pronounced. If guilty of any other of the offences enumerated in Section I., Canon II., Title II., of the General Canons of this Church, the sentence shall be degradation. They shall forward the decision, together with the evidence and the proceedings, to the Bishop ; whereupon, if the accused be found guilty, the Bishop shall pronounce such sentence as shall to him

appear proper, not exceeding that suggested by the Council, except when the same is fixed as above, and such sentence shall be final. But if, in such case, in the opinion of the Bishop, the accused ought to have a new trial, he shall have power to award it; in which case a new Council shall be constituted, as hereinbefore provided (excluding the members of the former Council), before which the proceedings shall be conducted, as before provided.

SEC. 9. If the accused shall confess the truth of the charges, the Bishop (such confession being made to him, or being certified to him by the Council) shall proceed to pass sentence; and if, when put upon his trial before the Council, the accused shall neither admit nor deny the charges, he shall be regarded as pleading not guilty.

SEC. 10. It shall be the duty of the Bishop to report to the Convention at its next session after the trial of a minister, as herein provided, the finding of the Council and his sentence thereupon.

SEC. 11. Nothing herein contained shall be regarded as interfering with the duty of the Bishop, or of the clerical members of the Standing Committee, to institute an inquiry according to the provisions of Canon 37, of 1832, of the General Convention. And whenever, upon such inquiry, the Bishop, or if there be no Bishop, the clerical members of the Standing Committee, shall be of opinion that there is just ground for the public rumors, mentioned in the said Canon, he or they shall inform the Standing Committee of the facts, and of the evidence to establish the same, and thereupon such further proceedings shall be had as are herein directed, after a charge shall have been made to the Standing Committee.

SEC. 12. Canon Third, entitled "Trial of a Clergyman," is hereby repealed, and this Canon substituted therefor. (*Passed 1855.*)

SEC. 13. The expenses incident to the trial of any minister, as herein provided, shall be certified by the President of the Standing Committee, and paid by the Treasurer of the Convention. And in case the Treasurer shall not have a sufficient amount in his hands for the purpose, the same shall be raised by assessments on the several Parishes in the Diocese, in the same ratio in which they are required to contribute to the expenses of the Convention by the fifth Standing Resolution. (*Passed 1856.*)

CANON III.

A List to be made of the Clergymen in the Diocese.

SECTION I. Within one week before the meeting of every Convention of this Diocese, the Bishop, or if there be no Bishop, the Standing Committee, shall prepare, or cause to be prepared, a list of all the Ministers of the Protestant Episcopal Church, canonically resident in this Diocese, annexing the names of their respective cures or Parishes, or of their stations as missionaries or chaplains, or of the colleges, academies, or other seminaries of learning, constituted by civil or ecclesiastical authority, in which they are engaged, or in regard to those who are not engaged in Parishes, missions, or institutions of learning as above, their places of residence only. And such list shall be laid before the Convention immediately after it shall have been called to order on the first day of meeting, and the names of the clerical members called therefrom. Such list shall then be referred to a Committee of three clergymen, appointed by the Chair, who shall forthwith consider and report who of the clergymen on said list are entitled to all the privileges of members of the Convention; and who are entitled to seats but not to votes. Such list, thus reported and approved of by the Convention, shall be appended to the Journal, and shall be transmitted to the Secretary of every General Convention.

SEC. 2. No clergyman, while suspended from the ministry, shall have a place on said list.

SEC. 3. The right of any clergyman of this Diocese to a seat in the Convention shall, if disputed, be determined according to the provisions of the Constitution, by the Convention itself, whether his name be inserted in the list aforesaid or omitted.

SEC. 4. The Bishop shall take such measures for notifying the admission of ministers into this Diocese, as may prevent unwary and ignorant people from being imposed upon by persons pretending to be authorized ministers of this Church. And his certificate shall be evidence of such admission.

CANON IV.

Of persons wishing to be received as Candidates for Orders.

Any person who desires to become a candidate for Orders in this Diocese shall make application in writing to the Standing

Committee, stating his age and previous occupation. He will also be expected to furnish the Committee with the testimonials required by the Second Canon, Title I., of the General Convention, and give evidence that he has informed the Bishop of his intention, according to the requisitions of the same Canon.

CANON V.

No person who is a candidate for Orders shall be admitted to a seat in this Convention as a lay delegate from any Parish or Church.

CANON VI.

No Parish or Church which fails to comply with the provisions of Sec. 1, Canon II., Title II., of the General Convention, nor any which neglects to forward to the Secretary of the Convention, after each election of Wardens and Vestrymen, a list of the persons elected, shall be entitled to representation in this Convention until admitted by a vote of the Convention.

APPENDIX V.

C.

RULES OF ORDER.

I. The opening of the Convention shall always be preceded by the Morning Service of the Church, a sermon, and the administration of the Lord's Supper by the Bishop, or if the Episcopate be vacant, or the Bishop be not present, by the President of the Standing Committee. The business of every succeeding day shall be introduced with the Morning Service, and the business of every day shall be closed with appropriate Collects, pronounced by the President.

II. At the opening of each Annual Convention, when the President shall have taken the Chair, the Secretary shall first call over, in alphabetical order, the names of Clergy from the list furnished by the Ecclesiastical authority. He shall then call over the Churches entitled to representation, when the Deputies shall lay their certificates on the Secretary's table. These shall be referred to a Committee of three, who shall forthwith examine them and report to the Convention. A constitutional quorum having been found present, the President shall declare the Convention duly organized. Should the Committee have considered any testimonials unsatisfactory, those shall now be taken up, and the question of their sufficiency settled.

III. The further order of business for the first day of the session of the Convention shall be as follows :

1. The reading of the "Rules of Order."
2. The election of a Secretary, who shall have power to appoint an Assistant Secretary.
3. The election of a Treasurer.
4. The consideration of the application of Churches or Parishes for admission into the Convention.
5. The appointment, by the President, of preachers for the first day of the next Annual Convention.

6. The appointment, by the President, of two Standing Committees, viz: the Committee on Unfinished Business, one (1) Clergyman and two (2) Laymen; the Committee on Finance, three (3) Laymen.

7. The annual Communication of the Standing Committee of the Church.

8. The Annual Report of the Treasurer of the Bishop's Permanent Fund.

9. The appointment of Special Committees.

10. Miscellaneous business.

IV. The daily order of proceedings, after the first day, shall be, on the President's taking the Chair:

1. The reading and approval of the Minutes.

2. Calling the names of the members absent on the preceding day.

3. The appointment of the Standing Committee of the Church.

4. The choosing of Deputies to the General Convention,

5. Election of Trustees of the Diocesan Theological Seminary.

6. Election of Trustees of the University of the South.

7. Election of the Board of Missions to the colored people and freedmen of the Diocese.

8. Calling upon each Deputy to pay the assessment on their respective Churches or Parishes, for the Bishop's Fund, and for the expenses of the Convention.

9. Reports to be called for in the following order:

Committee on Finance.

Committee on Unfinished Business.

Trustees of the University of the South.

Committees appointed at preceding Convention.

Special Committees.

10. Miscellaneous business.

V. Before the rising of the Convention the Minutes of the last day's proceedings shall be read and approved.

VI. The Bishop's Address shall be at any time in order.

VII. When the President shall take the Chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.

VIII. The delegation of each Church shall occupy one pew.

IX. No member shall absent himself from the Convention unless he hath leave, or be unable to attend.

X. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and, without advancing, shall, with due respect, address himself to the President, confining himself to the point in debate, and avoiding personality.

XI. When two or more members rise at the same time, the President shall name the member who is first to speak.

XII. No member shall speak more than twice on the same question, without leave of the Convention.

XIII. A question being once determined, shall stand as the judgment of the Convention, and shall not again be drawn into debate during the same session, except upon a motion to reconsider, which may be moved and seconded by any member who voted in the majority.

XIV. When the President is putting the question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.

XV. No motion shall be considered before the Convention, unless seconded and reduced to writing, if the President or any member require it. A Minister or Delegate may not second a motion offered by a Minister or Delegate of the same Church with himself.

XVI. When a question is before the House, no motion shall be received but to adjourn, to lay on the table, to postpone indefinitely, to postpone to a day certain, to commit, or amend: which several motions shall have precedence in the order in which they are named. A motion to strike out the word "Resolved" shall have precedence to a motion to amend; and, if carried, shall be equivalent to a rejection of the resolution. Subject to these exceptions, the question first moved shall be first put.

XVII. Motions to adjourn, to lay on the table, and to postpone indefinitely, shall be decided without debate. A motion to adjourn may interrupt a speech, or any other business of the Convention.

XVIII. No leave of absence shall be indefinitely granted to any member, unless full and sufficient reason be given by him to the Convention.

XIX. All Special Committees shall be appointed by the President, unless otherwise ordered by the Convention.

XX. No member shall vote on any question, in the event of which he is immediately and personally interested, or in any case where he was not present when the question was put.

XXI. If any member, in speaking or otherwise, transgress the rules of the Convention, the President *shall*, or any member *may* call to order; in which case, the member so called to order shall immediately sit down, unless permitted to explain. All questions of order shall be determined in the first instance, without debate, by the President; but any member may appeal from such decision to the Convention, and on such appeal no member shall speak more than once, without leave of the Convention.

XXII. The President shall have the right to name a member to perform the duties of the Chair; but such substitution shall not extend beyond an adjournment.

XXIII. Clergymen belonging to the Diocese, but not entitled to seats in the Convention, Clergymen of the Protestant Episcopal Church not belonging to the Diocese, and Candidates for Orders, shall be admitted to the sittings of this Convention.

XXIV. None of the Rules of Order shall be suspended, without the concurrence of two-thirds ($\frac{2}{3}$) of the members present.

XXV. The foregoing Rules of Order shall be read at the opening of every Convention, and shall be of force, unless repealed by a vote of the Convention.

APPENDIX V.

D.

STANDING RESOLUTIONS.

1. *Resolved*, That it shall be the duty of the Secretary, at the opening of each Diocesan Convention, to prepare a list of those Parishes and Churches which have for three successive years, neglected to elect a Vestry and Wardens. (*Passed in 1868.*)

2. *Resolved*, That it shall be the duty of the Treasurer, at the opening of each Diocesan Convention, to lay upon the Secretary's table, a list of those Parishes and Churches which have for three successive years neglected to pay their quotas to the Convention. (*Passed in 1868.*)

3. *Resolved*, That all Parishes and Churches receiving aid from the Society for the Advancement of Christianity in South Carolina shall each contribute five (5) dollars annually toward defraying the expenses of the Convention; that all Churches and Parishes in the cities of Charleston and Columbia, not receiving aid from the said Society, shall each pay for the same purpose twenty* (\$20) dollars annually, and that all other Churches and Parishes in this Diocese shall pay annually ten (\$10) dollars for the same purpose; and that the Secretary, in issuing his summons to the Parishes or Churches, shall inform them of this resolution; and that at each Annual Convention the Treasurer shall apply to the Deputies of Church for their respective contributions. (*Passed 1820. Amended 1856.*)

4. *Resolved*, That it be respectfully recommended to the several Churches in this Diocese that, in the appointment of Deputies to the Diocesan Convention, they should select persons who are regular communicants of the Church. (*Passed 1841.*)

5. *Resolved*, That it be the duty of the Secretary of the Convention, for the time being, to furnish the ministers of the several Parishes or Churches with blank copies of the usual form for the reports; and that they be, and they are hereby required, to make annual returns conformable to the same. (*Passed 1826.*)

6. *Resolved*, That it be recommended to the Parishes of the Diocese to defray the expenses of their respective Pastors incurred by their attendance on the Diocesan Convention. (*Passed 1838.*)

7. *Resolved*, That the Trustees of the Bishop's Permanent Fund shall punctually pay over to the Bishop of the Diocese the sum of four thousand (\$4,000) dollars annually, in quarterly payments, from said fund, to enable him to discharge his Episcopal duty. (*Amended 1859.*)

8. *Resolved*, That whatever balance may remain after paying the sum of four thousand (\$4,000) dollars to the Bishop, shall be paid over to the Bishop's Permanent Fund.

9. *Resolved*, That it shall be the duty of the Secretary of the Convention, in his annual summons to the different Parishes or Churches, to state the quota of such Parishes or Churches to the Bishop's Fund, when called for by special resolution of a previous Convention. (*Passed 1859.*)

10. *Resolved*, That hereafter, in voting by ballot, the Secretary shall call the names of the Clergy and Churches in order, and the votes be brought forward and deposited with the tellers as called for; and no vote shall be received after the tellers begin to count the votes. (*Passed 1847. Amended 1851.*)

11. *Resolved*, That the Treasurer be authorized to pay, at or before every meeting of the General Convention, to the Secretary of the House of Clerical and Lay Deputies, the quota of this Diocese toward defraying the contingent expenses of the General Convention. (*Passed 1832.*)

12. *Resolved*, That in the election of Trustees of the Diocesan Theological Seminary, the vote be taken by ballot and by Orders.

13. *Resolved*, That three dollars per day be paid to the organist officiating during the sessions of the Convention.

14. *Resolved*, That a like sum be paid to the Sexton acting for the same period. (*Passed 1856.*)

15. *Resolved*, That the custom of returning thanks for sermons preached before this body is inexpedient and unnecessary, and shall not in future be observed. (*Passed 1829.*)

16. *Whereas*, It is customary and altogether desirable that the Bishop, as the father in God, alike of his Clergy and of his Laity, should make mention in his Annual Addresses to us of the deaths of our brethren: Therefore

Resolved, That the practice of introducing also on the floor of this House, resolutions respecting the same afflictive bereavements is superfluous and unadvisable, and be henceforth discontinued.

17. *Whereas*, According to the Consecration service of the Protestant Episcopal Church, "devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or the secret inspiration of the blessed Spirit, and acting ageeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all *unhallowed, worldly, and common* uses in order to fill men's minds with greater reverence for his glorious Majesty, and effect their hearts with more devotion and humility in his service," and *whereas* the delivering of orations, and holding elections on secular or political subjects and occasions, and the usual worldly accompaniments and circumstances, are thought inconsistent with both the letter and spirit of this declaration of the Consecration service, and have been found to give pain to many members of our communion, and generally to be of injurious tendency: Therefore be it,

Resolved by this Convention, That it be recommended to the Vestries of all Churches in this Diocese to discourage, and, if possible, interdict the use of the Churches under their care for all *unhallowed, worldly, and common* purposes. (*Passed 1828.*)

18. *Whereas*, the practice of both public and private traveling on the Lord's day is deemed to be a prevalent evil of the times; And, *whereas*, Canon 18, Title I. "of the due celebration of Sundays," prescribes that "all persons within its Church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion and in acts of charity, using all godly and sober conversation:" -

Resolved, unanimously, That the attention of the members of the Church in this Diocese be solicited to the above Canon. (*Passed 1844.*)

19. *Resolved*, As the sense of this Convention, that it is the imperative duty of every member of this Church to respect and obey a summons to testify in the trial of a minister.

20. *Resolved*, That it be respectfully recommended to the members of our Church, who are proprietors of slaves, individually and collectively, to take measures for the *support* of clerical missionaries and lay catechists, who are members of our Church, for the religious instruction of their slaves. (*Passed 1838.*)

21. *Resolved*, That it be urged upon the Rectors and Vestries of the country Parishes to exert themselves to obtain the services of such clerical missionaries and lay catechists. (*Passed 1838.*)

22. *Resolved*, That every missionary and catechist be approved of by the Bishop. (*Passed 1838.*)

23. *Resolved 1st.* That the Convention, accepting the "*Act to Incorporate with uniform rights, powers, and privileges, Protestant Episcopal Congregations in South Carolina*" does hereby set it forth to be conformed to by the congregations in this Diocese, and does advise that those not yet incorporated, or whose charters have expired, do avail themselves of its provisions.

2dly. That the said *form* be published with the Journal of each succeeding Convention of this Diocese.

3dly. That the Secretary publish with the Journal of this and of each succeeding Convention, so long as may be necessary, a list of the congregations whose charters have, or are to expire, with the dates of these latter, in order that the congregations therein named may apply for incorporation under this Act as they may severally desire.



AN ACT

(*Passed by the Legislature of South Carolina, in December, 1862,*)

TO INCORPORATE WITH UNIFORM RIGHTS, POWER, AND PRIVILEGES,
PROTESTANT EPISCOPAL CONGREGATIONS IN SOUTH CAROLINA.

SECTION 1. *Be it enacted by the Senate and House of Representatives, now met and sitting in General Assembly, and by the authority of the same,* That hereafter, when any male adults, being not less than twelve in number, in this State, shall desire to associate themselves together for the purpose of forming a Church according to the doctrine, discipline and worship of the Protestant Episcopal Church in this State, they shall be allowed to do so by filing with the Clerk of the Court of Common Pleas and General Sessions for the Districts in which the said applicants reside, a written statement of such purpose and intention, signed by them, and setting forth the name of their Church, and the style of their corporation, which statement shall be recorded in the said Clerk's office, and on receiving his certificate thereof they shall become a body politic and corporate for the purpose aforesaid, and shall be known by the name and style designated in their said written statement.

SEC. 2. That the said corporation shall, by their respective corporate names, have succession of officers and members according to their respective by-laws, and shall have power to make all by-laws, rules and regulations for their government, not repugnant to the laws of South Carolina, or the Constitution, Canons,

and other regulations of the Protestant Episcopal Church in the same; to have, and to keep and use a common seal, and the same alter at will; to sue and be sued, plead and be impleaded in any Court of this State, and to have and enjoy every right incident to incorporations.

SEC. 3. They shall also be empowered, severally, to retain, possess and enjoy, all such property, real or personal, as they may respectively be possessed of or in any wise entitled unto, or which shall hereafter be given, bequeathed, or in any way acquired by them, and to sell, alien, and in any way transfer the same, or any part thereof.

SEC. 4. Any congregation of the Protestant Episcopal Church, already incorporated in South Carolina, may, on the expiration of their charter, or at any time before, if they see proper to surrender their charter, become a body politic, and corporate, under the provision of this Act, by making known their intention to do so, according to the provision of the first section of the same.

The following Churches have never been incorporated.

Pineville and Upper St. John's.

St. John's, Fairfield.

St. Jude's, Walterboro'.

St. Philip's, Bradford Springs.

Emanuel Church, Chester.

Zion Church, Richland.

Ascension Church, Gillisonville.

Church of the Redeemer, Orangeburg.

Christ Church, Charleston.

Christ Church, Mar's Bluff.

Trinity Church, Black Oak.

Church of the Good Shepherd, Yorkville.

St. John's Church, Richland.

Christ Church, Columbia.

Church of the Nativity, Unionville.

St. Peter's Church, Beaufort District.

The Charters of the following Churches have expired:

Prince Frederick's, Pee Dee.

Trinity Church, Society Hill.

St. Paul's, Stono.

Grace Church, Sullivan's Island.

St. James' Church, James' Island.

St. Helena Church, St. Helena Island.

St. Thaddeus Church, Aiken.

Grace Church, Charleston.

Church of the Epiphany, Laurens.

Trinity Church, Columbia, in 1864.

Church of the Advent, Spartanburg, in 1864.

Church of the Holy Communion, Charleston, in 1864.

Calvary Church, Glenn Springs, in 1864.

Trinity Church, Edgefield, in 1865.

Church of the Holy Apostles, Barnwell, in 1865.

All Saints, Waccamaw, in 1866.

Christ Church, Greenville, in 1867.

The Charters of the following will expire, viz: that of

St. Peter's Church, Charleston, in 1870.

Grace Church, Camden, in 1872.

St. David's, Cheraw, in 1879.

APPENDIX VI.

ALPHABETICAL

List of Clergy, with Post Office Address.

NAME.	POST OFFICE.
Rt. Rev. Thomas F. Davis, D. D.....	Camden.
Rev. Xenophon Y. Anderson	Manchester.
“ Edmund E. Bellinger,	Walterboro’.
“ Ellison Capers.....	Greenville.
“ Andrew H. Cornish	Pendleton.
“ John H. Cornish	Aiken.
“ J. Grimke Drayton.	
“ Wm. P. DuBose.....	Abbeville.
“ John R. Fell.....	Charleston.
“ Christopher P. Gadsden.....	Charleston.
“ Philip Gadsden	Summerville.
“ Thomas F. Gadsden.....	Charleston.
“ Alexander Glennie.....	Georgetown.
“ J. Mercier Green	Charleston.
“ LeGrand F. Guerry.....	Sumter.
“ Christian Hanckel, D.D.....	Charleston
“ J. Stuart Hanckel	Spartanburg.
“ Wm. H. Hanckel	Gadsden.
“ P. D. Hay	Society Hill.
“ W. B. W. Howe	Charleston.
“ William Johnson	Edisto Island.
“ Roberts P. Johnson.....	Bonneau’s Station.
“ John Johnson	Camden.
“ Clement F. Jones, D.D	Glenn Springs.
“ P. Trapier Keith.....	Charleston.
“ Maurice H. Lance	Georgetown.
“ Charles E. Leverett	Columbia.
“ Edward C. Logan	Charleston.

Rev. W. W. Lord, D.D	Charleston.
“ Thomas N. Lucas	Stateburg.
“ Alex. W. Marshall, D.D.....	Charleston.
“ John D. McCollough	Spartanburg.
“ David McElheran.....	Charleston.
“ Stiles Mellichamp	Orangeburg.
“ R. W. Memminger	Winnsboro’.
“ James W. Miles.....	Charleston.
“ Augustus Moore	Mar’s Bluff.
“ John W. Motte	Cheraw.
“ Josiah Obear.....	Winnsboro’.
“ C. C. Pinckney	Charleston.
“ Octavius T. Porcher	Willington.
“ A. T. Porter.....	Charleston.
“ Wm. T. Potter	Greenville.
“ Wm. O. Prentiss.....	Charleston.
“ J. Maxwell Pringle	Columbia.
“ Barnwell B. Sams.....	Barnwell C. H.
“ Julius J. Sams	Summerville.
“ Joseph B. Seabrook.....	Charleston,
“ Peter J. Shand	Columbia.
“ P. F. Stevens.....	Monck’s Corner.
“ Paul Trapier, D.D	Spartanburg.
“ Richard S. Trapier	Georgetown.
“ C. Bruce Walker.....	Columbia.
“ Edward T. Walker.....	Edgefield C. H.
“ Joseph R. Walker, D.D.....	Beaufort.
“ J. V. Welch	Sumter.
“ Robert Wilson.....	Stateburg.

Table of Parochial and other Statistics, abstracted from Reports

PARISHES OR CHURCHES.	RECTORS OR MINISTERS r for Rector. m for Minister.	BAPTISMS.					CONFIRMATIONS.			MARRIAGES.		
		White		Col'd		TOTAL.	White		Colored.	TOTAL.	White.	Colored.
		Adults.	Children.	Adults.	Children.		Adults.	Children.		Adults.	Children.	TOTAL.
St. Philip's Church, Charleston...	Rev. W. B. W. Howe, r.....	1	26	...	...	27	21	...	21	6	...	6
St. James', Santee.....												
St. Andrew's Parish.....												
St. Bartholomew's Parish.....												
Christ Church Parish.....	Rev. T. F. Gadsden, r.....	...	1	...	1	2	3	...	3	1	...	1
St. John's, Berkeley.....												
St. Thomas' and St. Dennis'.....	Rev. E. C. Logan, r.....	...	8	1	1	10	...	...	...	...	1	1
St. Helena, Beaufort.....	Rev. J. R. Walker, D. D., r.	1	9	...	...	10	7	...	7	1	...	1
Prince George, Winyaw.....	Rev. A. Glennie, r.....	2	14	...	5	21	9	1	10	2	1	3
Prince Frederick's, Pee Dee.....	Rev. R. S. Trapier, r.....	...	6	...	...	6	...	...	...	1	1	2
St. Michael's Church, Charleston	Rev. P. T. Keith, r.....	...	14	...	...	14	14	...	14	7	...	7
St. Mark's, Clarendon.....												
All Saints', Waccamaw.....												
St. Luke's Parish.....												
St. Matthew's Parish.....	Rev. S. Mellichamp, m.....	2	11	...	...	13	5	...	5	3	1	4
St. David's, Cheraw.....	Rev. J. W. Motte, m.....	...	9	...	1	10	3	...	3	3	2	5
Church on Edisto Island.....	Rev. Wm. Johnson, r.....	...	3	7	...	10	...	...	...	3	...	3
Claremont, Statesburg.....	Rev. R. Wilson, r.....	...	4	...	15	19	8	...	8	2	...	2
St. Paul's, Radcliffeboro'.....	{ Rev. W. W. Lord, D. D., r Rev. C. Hancel, D. D., r honorary rector.	...	14	...	...	14	...	...	...	2	...	2
Trinity Church, Columbia.....	Rev. P. J. Shand, r.....	3	15	1	...	19	9	...	9	6	...	6
St. Paul's, Pendleton.....	Rev. A. H. Cornish, r.....	...	4	...	4	8	1	1	2	...	3	3
Christ Church, Greenville.....	Rev. Wm. Johnson, r.....	1	6	...	...	7	8	2	10	3	...	3
Grace Church, Camden.....	Rev. John Johnson, r.....	2	11	...	...	13	4	...	4	7	1	8
Trinity Church, Society Hill.....	Rev. P. D. Hay, r.....	...	3	...	...	3	2	...	2	2	...	2
Holy Trinity, Grahamville.....	Rev. E. E. Bellinger, m.....	2	7	...	...	9	...	...	...	1	...	1
Trinity Church, Edgefield.....	Rev. E. T. Walker, r.....	1	3	...	...	4	9	1	10	1	...	1
St. John's Fairfield.....	Rev. R. W. Memminger, m.	...	3	...	...	3	1	...	1	1	...	1
St. Philip's, Bradford Springs...	Rev. John Johnson, r.....	...	...	...	...	...	...	...	...	...	...	...
Trinity Church, Abbeville.....	Rev. W. P. DuBose, r.....	...	...	...	...	...	...	...	...	...	...	...
St. Thaddens', Aiken.....	Rev. H. J. Cornish, r.....	1	2	...	11	14	8	1	9	...	5	5
Zion Church, Richland.....												
Church of Epiphany, Laurens...												
Grace Church, Charleston.....	Rev. C. C. Pinckney, r.....	...	19	...	...	19	16	...	16	4	...	4
St. Luke's, Newberry.....												
Ch. of the Advent, Spartanburg	Rev. J. D. McCollough, r...	1	12	...	1	14	7	...	7	2	...	2
Ch. of Holy Com., Canonsboro'...	Rev. A. T. Porter, r.....	3	19	...	1	23	8	1	9	7	2	9
Ch. of Holy Apostles, Barnwell...	Rev. B. B. Sams, r.....	...	1	...	...	1	2	...	2	...	...	...
Calvary Church, Glenn Springs...	Rev. C. F. Jones, D. D., r...	...	...	...	...	...	...	...	...	...	...	...
Grace Church, Anderson.....	Rev. A. H. Cornish, m.....	1	3	...	...	4	2	...	2	1	...	1
Ch. of the Redeemer, Orange'b'g.	Rev. S. Mellichamp, r*.....	...	...	...	...	...	...	...	...	...	...	...
St. Jude's Ch., Walterboro'.....	Rev. E. E. Bellinger, r.....	...	2	...	1	3	...	...	...	3	...	3
Christ Church, Mar's Bluff.....	Rev. A. Moore, r.....	...	3	...	...	3	4	...	4	...	...	...
Trinity Church, Black Oak.....	Rev. P. F. Stevens, r.....	...	7	27	44	78	58	...	58	3	...	3
Ch. of the Good Shep'd., Yk've*..		...	3	...	...	3	2	...	2	...	...	...
St. Mark's, Chester*.....		...	2	...	...	2	1	...	1	...	...	...
St. Luke's Church, Charleston...	Rev. C. P. Gadsden, r.....	3	13	...	3	19	16	...	16	10	1	11
Ch. of Holy Comforter, Sumter...	Rev. R. Wilson, m.....	...	...	...	...	...	...	...	...	...	...	...
St. John's Church, Richland.....	Rev. W. H. Hancel, m.....	1	5	...	...	6	1	...	1	2	1	3
Christ Church, Columbia.....	Rev. J. M. Pringle, r.....	...	8	...	...	8	1	...	1	...	...	...
Ch. of the Nativity, Unionville...	Rev. J. D. McCollough, r...	2	2	...	...	2	...	...	...	1	...	1
Ch. of Epiphany, Upr. St. John's	Rev. R. P. Johnson, r.....	7	1	14	22	22	6	1	7	1	2	3
St. Stephen's Church, Pineville...	Rev. P. F. Stevens, r.....	...	2	...	...	2	...	...	...	...	...	...
St. Paul's, in St. George's Parish...	Rev. J. J. Sams, r.....	...	3	...	...	3	...	...	...	2	...	2
St. Stephen's, Charleston.....	Rev. L. M. Greene, r.....	...	8	...	1	9	...	...	...	2	1	3
St. John's, Florence.....	Rev. L. F. Guerry, m.....	...	4	...	...	4	...	...	...	...	...	...
Church of the Advent, Marion...	Rev. L. F. Guerry, m.....	...	...	...	...	...	...	...	...	...	...	...
St. John's Chapel, Charleston...	Rev. A. W. Marshall, D.D.m	11	30	1	25	67	10	...	10	20	8	28
Calvary Church, Charleston.....	Rev. W. O. Prentiss, r.....	...	2	...	11	13	...	11	11	...	6	6
St. Mark's Church, Charleston...	Rev. J. B. Seabrook, r.....	...	...	...	...	...	...	...	...	...	...	...
Rev. J. V. Welch, Missionary to Freedmen, reports.....		...	...	7	7	7	...	...	...	...	...	...
Rev. E. E. Bellinger, Missionary, reports on John's Island and Wadmalaw.....		...	3	...	2	5	...	...	...	...	...	...
Rev. E. E. Bellinger, at Adam's Run, &c.....		...	2	...	...	2	...	...	...	...	...	...
Rev. R. W. Memminger reports, not included in table.....		...	...	...	...	...	...	...	...	...	...	...
Aggregate.....		36	333	38	148	555	188	77	263	107	39	146

*These reported by Rev. J. J. Sams.

from May 8th, A. D., 1867, to May 13th, A. D., 1868.

BURIALS.			FAMILIES.			COMMUNICANTS.													Noncom-					
						Adm'd			Ad'd by Rem'vl.		Lost by Rem'vl.		Died.		Suspend.		Withd'wn.		Present No.			MUNICANTS.		
						White.	Color'd.	TOTAL.	White.	Color'd.	White.	Color'd.	White.	Color'd.	White.	Color'd.	White.	Color'd.	White.	Color'd.	TOTAL.	White.	Color'd.	TOTAL.
24	1	25	163	...	163	20	...	...	...	...	...	11	...	3	...	...	...	356	8	364	106	...	106
9	...	9	41	2	43	5	...	3	...	3	...	1	...	...	...	...	...	42	2	44	76	...	76
2	1	3	18	...	18	...	...	2	...	2	...	1	...	...	...	...	...	21	12	33	28	...	28
20	...	20	29	...	29	...	...	...	...	...	...	...	...	...	...	...	...	65	...	65	...	...	...
9	...	9	44	6	50	16	1	4	1	9	1	...	...	...	...	...	...	70	11	81	45	...	45
...	...	...	15	...	15	...	...	...	...	1	...	...	...	...	...	...	...	41	...	41	25	...	25
10	...	10	63	...	63	...	...	...	...	...	...	...	...	...	...	...	...	121	3	124	...	...	...
7	...	7	13	...	13	24	...	24	ab't	12	...	12
7	...	7	19	...	19	...	...	2	...	...	...	1	...	...	...	...	...	62	1	63	17	...	17
3	...	3	23	...	23	3	...	...	...	...	...	1	...	...	...	...	...	37	...	37	...	...	...
4	...	4	24	3	27	1	...	4	...	6	...	1	...	3	85	...	...	43	7	50	24	4	28
5	...	5	74	...	74	...	...	...	...	...	...	...	...	...	...	...	...	...	...	175	...	...	...
8	...	8	64	...	64	7	...	5	...	4	...	4	...	...	...	...	...	110	...	110	70	...	70
3	2	5	30	3	33	...	1	4	...	4	...	1	...	...	...	...	...	65	7	72	70	...	70
5	...	5	66	4	70	10	...	5	...	4	...	...	...	1	...	1	...	105	7	112	...	...	...
12	...	12	45	2	47	6	...	...	...	4	...	1	...	...	...	...	...	81	7	88	55	...	55
1	...	1	17	...	17	2	...	...	...	...	...	...	...	...	...	2	...	25	2	27	14	...	14
1	...	1	20	...	20	6	...	...	...	2	...	...	...	...	...	...	...	31	...	31	...	...	...
...	...	...	9	2	11	9	...	...	...	9	...	...	...	...	...	...	...	16	...	16	...	...	...
...	...	...	15	1	16	...	...	...	...	6	...	...	...	...	...	...	...	33	4	37	13	3	16
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	10	2	12	...	...	...
5	1	6	23	...	23	8	...	4	...	25	...	1	...	...	...	...	...	56	...	56	11	...	11
16	...	16	144	...	144	20	...	...	...	...	...	4	...	...	...	...	...	200	2	202	200	...	200
2	...	2	26	...	26	7	...	7	...	5	...	2	...	...	...	...	...	75	...	75	16	...	16
8	9	17	60	...	60	...	...	...	...	15	...	1	...	...	...	...	...	120	13	133	...	...	...
1	...	1	13	...	13	2	...	...	...	...	...	...	...	...	...	...	...	18	...	18	18	...	18
2	...	2	20	...	20	...	...	...	...	...	...	...	...	...	...	...	...	35	...	35	ab't	...	...
...	...	...	13	...	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	12	...	12
5	1	6	38	9	47	...	...	...	1	5	...	1	...	...	...	...	...	53	16	69	64	...	64
1	...	1	15	1	16	6	...	2	...	2	...	1	...	...	...	...	...	22	...	22	...	...	...
9	3	12	20	...	20	...	...	...	...	3	...	...	...	...	...	...	...	46	165	211	14	...	14
...	
...	
...	...	...	71	7	78	16	...	11	...	6	...	1	...	...	...	...	...	165	17	182	...	...	...
1	...	1	15	...	15	1	...	...	...	8	...	...	...	...	...	...	...	18	...	18	30	...	30
...	...	...	32	...	32	...	...	...	...	...	...	...	...	...	...	...	...	41	...	41	...	...	...
...	...	...	13	...	13	...	...	4	...	...	...	...	...	...	...	...	...	30	...	30	7	...	7
2	2	4	28	...	28	7	1	3	...	10	...	2	...	...	...	...	...	54	...	54	26	...	26
1	...	1	11	...	11	...	...	...	...	...	...	1	...	...	...	...	...	16	...	16	12	...	12
...	...	...	46	...	46	...	...	...	...	...	...	...	...	...	...	...	...	70	...	70	...	...	...
7	...	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	28	...	28	32	...	32
1	...	1	24	...	24	...	...	...	...	2	...	...	...	...	...	...	...	24	...	24	...	...	...
36	9	45	...	...	...	29	...	11	...	11	...	9	...	...	...	...	...	112	10	122	...	...	...
...	11	11	...	40	40	...	12	...	...	...	...	2	...	2	...	...	...	...	99	99	...	...	...
...	...	...	4	...	4	1	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...
2	1	3	32	...	32	2	...	...	...	...	...	2	...	...	...	...	...	43	...	43	...	...	...
1	...	1	9	...	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	5	...	5	...	...	...	...	...	...	...	...	...	...	...	...	20	...	20	5	...	5
230	41	271	1454	80	1534	184	15	71	2	138	1	48	2	7	87	3	...	2614	395	3074	1002	7	1009	

PARISHES OR CHURCHES.	RECTORS OR MINISTERS. <i>r</i> for Rector. <i>m</i> for Minister.	CHILDREN UNDER FOURTEEN.			SUNDAY SCHOOLS.				CHILDREN CATECHISED.				
		White.	Colored.	Total.	Tch's		Sch'lr's		Subjects of Instruction	No Times.	White.	Colored.	Total.
					White.	Colored.	White.	Colored.					
St. Philip's Ch., Charleston...	W. B. W. Howe, <i>r</i>	192	...	192	14	...	105	.....	{ P. Book Beaven's Catechism, &c.	...	...	...	...
St. James', Santee													
St. Andrew's Parish.....													
St. Bartholomew's Parish.....													
Christ Church Parish.....	T. F. Gadsden, <i>r</i>	77	4	81	10	...	55	.....	{ P. B'k Bp Hobart's, Mrs W. & B's Cat'sm	...	55	...	5
St. John's, Berkeley.....	E. C. Logan, <i>r</i>.....	...	...	...	...	...	...	...		...	...	...	...
St. Thomas' and St. Dennis'..	J. R. Walker, D. D., <i>r</i> .....	...	...	...	6	...	40	.....		...	...	...	...
St. Helena, Beaufort.....	A. Glennie, <i>r</i>	64	...	64	3	...	31	.....		32	31	...	...
Prince George, Winaw.....	R. S. Trapiet, <i>r</i>	36	...	36	3	...	30	.....	{ Catechism,	...	30	...	...
Prince Frederick's, Pee Dee	P. T. Keith, <i>r</i>.....	...	...	...	3	...	15	.....		8	...	...	...
St. Michael's Ch., Charleston													
St. Mark's, Clarendon.....													
All Saints', Waccamaw.....													
St. Luke's Parish.....													
St. Matthew's Parish.....	S. Mellichamp, <i>m</i>	14	...	14	2	...	10	.....		...	...	...	...
St. David's, Cheraw.....	J. W. Motte, <i>m</i>	42	...	42	6	...	30	.....	{ Ch Catech'm & Jackson's Questions.	4	15	...	...
Church on Edisto Island.....	Wm. Johnson, <i>r</i>	34	...	34	6	...	40	.....	{ Catechism & Jackson's Questions.	12	...	...	...
Claremont, Statesburg.....	R. Wilson, <i>r</i>	55	1	56	...	...	...	...		6	12	...	...
St. Paul's, Radcliffeboro'.....	{ W. W. Lord, D. D., <i>r</i> C. Hanckel, D. D., honorary rector.	...	...	...	8	...	50	.....		...	...	...	...
Trinity Church, Columbia.....	P. J. Shand, <i>r</i>	60	...	60	...	...	...	...		...	...	...	...
St. Paul's, Pendleton.....	A. H. Cornish, <i>r</i>	45	...	45	5	1	30	12	{ Ch Catech'm & Hobart's & Beaven's.	25	30	12	...
Christ Church, Greenville.....	Ellison Capers, <i>m</i>	58	7	65	10	...	72	.....		12	72	...	...
Grace Church, Camden.....	John Johnson, <i>r</i>	60	...	60	8	...	45	.....	{ Cat'm Bible Less's for y'r. Ques. on Cr'd	4	25	...	...
Trinity Church, Society Hill	P. D. Hay, <i>r</i>	27	...	27	...	...	...	...		5	13	...	...
Holy Trinity, Grahamville.....	E. E. Bellinger, Miss.	...	...	...	...	...	...	...		...	...	...	...
Trinity Church, Edgefield.....	E. T. Walker, <i>r</i>	14	...	14	2	...	15	.....		...	30	...	...
St. John's, Fairfield.....	R. W. Memminger, <i>m</i> .	20	...	20	7	...	20	75		...	...	...	...
St. Philip's, Bradford Sprgs.	John Johnson, <i>r</i>.....	...	...	...	...	...	...	...		...	...	...	...
Trinity Church, Abbeville.....	W. P. DuBose, <i>r</i>.....	...	...	...	...	...	...	...		...	...	...	...
St. Thaddeus', Aiken.....	H. J. Cornish, <i>r</i>	40	...	40	6	...	30	6	{ Ch Catech'm Collects. Ep and Gospels.	...	...	...	...
Zion Church, Richland.....	W. H. Hanckel, <i>m</i>.....	...	...	...	...	...	...	...		...	...	...	...
Church of Epiph'y, Laurens..													
Grace Church, Charleston.....	C. C. Pinckney, <i>r</i>	250	...	250	19	...	142	.....	{ Catechism, Jackson's & Un'n Ques's	10	140	...	...
St. Luke's, Newberry.....													
Ch. of the Advent, Spartanb'g	J. D. McCollough, <i>r</i>	41	...	41	8	...	40	.....	{ Bib., P B'k, &c Catechism, & Bible Lessons.	...	...	...	...
Ch. Holy Com., Canonsboro'..	A. T. Porter, <i>r</i>.....	...	...	...	8	...	115	.....		...	...	...	...
Ch. Holy Apostles, Barnwell..	B. B. Sams, <i>r</i>	22	...	22	2	...	7	.....		...	...	...	...
Calvary Church, Glenn Sprgs	C. F. Jones, D. D., <i>r</i>...	...	...	...	4	...	20	.....		...	...	...	...
Grace Church, Anderson.....	A. H. Cornish, <i>m</i>.....	...	...	...	...	...	...	...		...	...	...	...
Ch. of Redeemer, Orangeb'g.	S. Mellichamp, <i>r</i>.....	...	...	...	...	...	...	...		...	...	...	...
St. Jude's Ch., Walterboro'...	E. E. Bellinger, <i>r</i>	63	...	63	5	...	28	.....	{ Catechism, Bible and H'ms in P B'k	13	28	...	...
Christ Church, Mar's Bluff....	A. Moore, <i>r</i>.....	...	...	...	...	...	...	...		...	...	...	...

abstracted from Reports.—CONTINUED.

DIVINE SERV'E.			CONTRIBUTIONS.												
Sundays.	Other Days	No. Times.	Parochial				Diocesan.				General.				Total.
			Comm'n. Aids,	Salary & Expens.	Schools.	Other Paroch'l objects.	Epis'pte.	Sem'ury	Conv'tn.	Miss'ns.	Dom'stc Miss'ns.	Foreign Miss'ns.	Other Objects.		
53	93	201	\$1524 88	.....	.....	\$325 92	\$100 00	299 00	\$20 00	198 70	.....	.....	\$90 00	\$2468 50
53	64	174	22 96	\$20 00	\$8 05	48 92	7 27	8 85	.....	.....	3 20	.....	.....	119 87
48	2	67	26 10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	26 10
52	30	134	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
47	57	151	169 59	.....	.....	.....	.....	70 55	.....	.....	.....	.....	.....	240 14
45	2	47	48 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	48 00
51	60	169	500 00	.....	.....	.....	.....	67 00	.....	.....	.....	.....	100 00	667 00
48	3	24	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
45	48	138	53 65	894 00	.....	.....	20 00	.....	.....	.....	.....	.....	.....	967 65
85	3	88	30 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	30 00
43	4	47	182 00	760 00	.....	.....	18 00	.....	17 50	.....	.....	.....	10 40	987 90
.....	.....	.....	180 00	.....	.....	.....	.....	54 00	.....	.....	.....	.....	.....	234 00
.....	.....	.....	.....	.....	.....	.....	100 00	.....	.....	.....	.....	.....	.....	100 00
40	70	150	55 00	.....	.....	.....	10 00	.....	15 00	.....	.....	.....	11 00	91 00
52	59	152	130 19	600 00	41 00	380 00	.....	.....	20 00	.....	.....	.....	.....	1171 19
47	9	95	120 35	700 00	.....	.....	40 00	30 00	10 00	.....	.....	.....	66 00	966 35
50	39	137	86 15	900 00	.....	.....	.....	32 00	.....	.....	.....	.....	.....	1018 25
8	16	33	6 15	.....	.....	.....	.....	.....	.....	26 48	.....	.....	.....	32 63
52	50	120	.....	.....	.....	.....	25 00	50 00	10 00	.....	.....	.....	.....	85 00
13	18	44	91 90	.....	10 00	.....	40 00	35 00	.....	.....	35 00	.....	7 00	218 90
4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
47	78	166	113 23	115 23	.....	52 80	.....	10 00	.....	.....	5 34	.....	.....	296 60
26	2	28	6 10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6 10
52	60	164	503 00	4000 00	84 00	35 00	100 00	120 00	20 00	.....	.....	.....	539 00	5382 00
52	123	246	101 05	246 00	.....	29 85	31 05	14 45	.....	7 25	.....	.....	.....	429 60
.....	.....	.....	333 00	120 00	1800 00	.....	100 00	33 00	20 00	.....	.....	.....	.....	2406 00
46	.....	.....	25 05	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 05
12	11	30	25 75	.....	.....	.....	10 00	.....	5 00	.....	.....	.....	.....	40 75
26	47	99	6 04	94 54	.....	.....	35 00	.....	.....	9 78	.....	.....	.....	145 36

Table of Parochial and other Statistics,

PARISHES OR CHURCHES.	RECTORS OR MINISTERS. <i>r</i> for Rector. <i>m</i> for Minister.	CHILDREN UNDER FOURTEEN.			SUNDAY SCHOOLS.				CHILDREN CATECHISED.				
		White.	Colored.	TOTAL.	Tch's		Sch'ls		Subjects of Instruction	No. Times.	White.	Colored.	TOTAL.
					White.	Color'd.	White.	Color'd.					
Trinity Church, Black Oak... Ch. of Good Shep'd., Yk'v'e... St. Mark's, Chester.....	P. F. Stevens, <i>r</i>	45	...	45	.....	.....	.....	.....	.....	.....	.....	.....	.....
St. Luke's Ch., Charleston.....	C. P. Gadsden, <i>r</i>.....	.....	...	.....	12	...	107	.....	{ Ch Catech'm Brown's " Colr Hy's, &c.	50	.....	.....	.....
Ch. of Holy Comfort'r, Sumter St. John's Church, Richland. Christ Church, Columbia..... Ch. of the Nativity, Unionville	R. Wilson, <i>m</i> W. H. Hanckel, <i>r</i> J. M. Pringle, <i>r</i> J. D. McCollough, <i>r</i>...	..... 27 24	..... ...	..... 27 24	..........	..........	..........	..........	..........	..........	..........	..........	..........
Ch. of Epiph., Upr. St. John's	R. P. Johnson, <i>r</i>	62	...	62	5	...	30	.....	{ Church Chatechism, Hymns, &c.	5	30	50	80
St. Stephen's Ch., Pineville... St. Paul's, in St. George's Par.	P. F. Stevens, <i>r</i> J. J. Sams, <i>r</i>	15 .....	... .....	15 .....	..... 3	... ...	..... 40	..... .....	..... .....	3	40 .....	..... 40	..........
St. Stephen's, Charleston.....	J. M. Greenc, <i>r</i> ...	.....	.....	.....	7	...	20	.....	{ Beaven's & Hobart's Cat. Un Ques., &c. Beaven's and other Catechisms.	.....	.....	.....	.....
St. John's, Florence.....	L. F. Guerry, <i>m</i>	39	...	39	3	...	.....	.....	.....	.....	18	.....	18
Ch. of the Advent, Marion....	L. F. Guerry, <i>m</i>*.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
St. John's Chap'l, Charleston.	A. W. Marshall, D.D. <i>m</i>	.....	.....	.....	8	...	60	.....	{ Books issued by S S Union.	11	25	.....	36
Calvary Church, Charleston... St. Mark's Ch., Charleston... Rev. J. V. Welch, Missionary to Freedmen, reports Rev. E. E. Bellinger, Missionary, reports on John's Island and Wadmalaw Rev. E. E. Bellinger, at Adam's Run, &c	W. O. Prentiss, <i>r</i> J. B. Seabrook, <i>r</i>..... ..... ..... ..... .....	..... ..... ..... ..... ..... .....	..... ..... ..... ..... ..... .....	..... ..... ..... ..... ..... .....	..... ..... 4	..... 1	..... ..... ..... ..... ..... .....	..... 30 ..... ..... ..... .....	..... ..... ..... ..... ..... .....	..... ..... ..... ..... ..... .....	..... ..... ..... 40..........	..............................	..............................
Aggregate.		1426	12	1438	187	18	1127	123		594	102	696	

* The Statistics are blended with St. John's Church, Florence, and cannot be separated.

abstracted from Reports.—CONCLUDED.

DIVINE SERV'E			CONTRIBUTIONS.											Total.
Sundays.	Other days.	No. Times.	Parochial.				Diocesan.				General.			
			Comm'n. Alms.	Salary & Expens.	Schools.	Other Paroch'l Objects.	Epis'pte	Sem'nry	Conv'tn.	Miss'ns.	Dom'ste Miss'ns.	Foreign Miss'ns.	Other Objects.	
43	60	181	75 34	601 10	7 00	25 00	25 00	24 00	.....	.....	36 54	30 40	40 00	764 38
50	68	160	474 00	760 00	.....	310 00	100 00	100 00	.....	.....	.....	77 00	.....	1821 00
4	.....	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
52	1	53	20 80	195 00	.....	.....	17 00	27 35	.....	.....	.....	.....	.....	260 15
45	4	90	50 05	243 45	.....	.....	10 00	.....	.....	.....	3 00	.....	.....	306 50
47	15	76	106 75	472 00	5 00	.....	25 00	26 00	10 00	.....	34 00	28 00	.....	706 75
8	1	9	5 60	.....	.....	.....	.....	.....	.....	.....	5 90	.....	.....	11 50
10	12	33	20 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	20 00
53	1	106	28 68	215 58	.....	80 48	.....	.....	5 00	.....	.....	.....	.....	329 74
27	1	51	16 60	600 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	616 60
52	67	180	115 50	.....	.....	459 13	.....	.....	.....	.....	.....	.....	.....	574 63
44	30	114	35 56	.....	.....	10 24	.....	.....	.....	.....	.....	.....	.....	45 80
47	.....	47	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
9	19	42	9 26	.....	.....	24 61	.....	.....	.....	.....	.....	.....	.....	33 87
7	2	17	2 00	.....	.....	.....	.....	.....	.....	10 53	.....	.....	.....	12 53
.....	.....	.....	\$4656 38	11537 52	1055 05	2681 95	813 32	911 30	152 50	252 74	122 98	135 40	863 40	23248 26

